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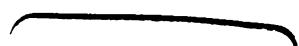
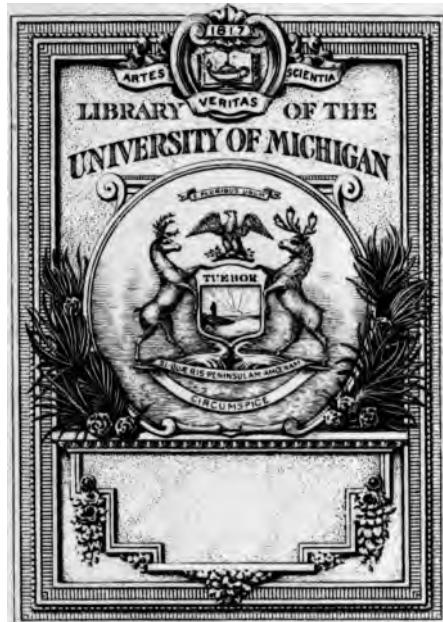
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STUDIES IN THE
GREEK AND LATIN VERSIONS
OF THE BOOK OF AMOS

OESTERLEY

J. P.
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STUDIES
IN THE
GREEK AND LATIN VERSIONS
OF THE
BOOK OF AMOS

BY
THE REV. W^{illiam} O^{scar} E^{milia} QESTERLEY, M.A.
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PREFACE.

THE following *Thesis*¹ is limited in scope and of a very specialized character. My apology for producing a Dissertation of such obvious limitations is that the work itself is essentially preparatory in character; it does not claim to be anything more than a *Vorarbeit*. Unfortunately, preliminary studies of this kind are still a desideratum in the field of O.T. versions. Before we can deal in any adequate way with the text of these some attempt must be made to ascertain what the true text in each case is. This is very far from being possible of attainment yet; a vast amount of labour must be expended before the great mass of material and evidence can be fully utilized. Meanwhile I venture to think that workers in this field can best advance the scientific study of the subject by investigations of a detailed and minute character on preliminary questions. Such an attempt has been made in the following pages.

The essay is divided into four sections:

- i. The Septuagint.
 - ii. The later Greek versions.
 - iii. The Complutensian and Aldine texts.
 - iv. The Latin versions.
- i. This section is subdivided thus:
 - a. Discussion of certain MSS.
 - b. Text and apparatus criticus.
 - c. Discussion on the Hes. and Luc. recensions.

Before one can deal adequately with the material for forming the true text of the LXX., the MSS. must, as far as possible, be grouped into families. This is an admitted canon. On the basis of Cornill's and Klostermann's classifications I have proceeded to examine the evidence of MSS., presumably of the Hesychian and Lucianic types. The material at one's disposal is not all that could be wished; we have but few MSS. of the Septuagint in this country. I have collated four of these, so far as the text of *Amos* is concerned: the uncial Q (heliotype) and the cursive 22 (H. and P.) in the British Museum, the cursive 62 in New Coll. Library, and the cursive 147 in the Bodleian; for the remainder of the cursives, seventeen in number, I had to be content with

¹ Accepted by the Divinity Professors as sufficient for the degree of B.D.

Holmes and Parsons; for B and A I used the *Old Testament in Greek* (Cambridge Edition). In the sub-section (a) these MSS. (with the exception of B and A) are discussed, some more fully than others; in some cases their character did not seem to require any detailed discussion, e.g. when three MSS. belong to a sub-group and vary but slightly from each other, the discussion on one covers the ground of all three.

In the sub-section (b) an attempt is made to give all the MS. evidence at present available for determining the texts of the Hesychian and Lucianic recensions. The full texts of Q (Hes.) and 22 (Luc.) are taken as the standards of comparison for these two recensions respectively; they are printed in parallel columns, with every variation in black type so as to be immediately recognizable. Below are the various readings of all the other manuscripts belonging either to the one or other recension. It is fully realized that this alone is inadequate for determining finally the true text of these recensions; the *app. crit.* requires the evidence of versions when available, as well as that of quotations from the Fathers, which represent one or other of these recensions; i.e. the Philoxenian Syriac, Gothic, Slavonic and O.L. versions, and Chrysostom for the Lucianic; the Bohairic version, and Cyril for the Hesychian recension. However, the MSS. offer, at any rate, a good body of evidence. Sub-section (c) consists of a short discussion on the characteristics of the Hes. and Luc. recensions.

ii. In this section the evidence of the fragments of Aquila, Theodotion and Symmachus is dealt with, and the special characteristics of each version are illustrated by quotations from the book of Amos. Almost all these fragments are taken from Field's *Hexapla*.

iii. For the sake of completeness it seemed but fitting that the Complutensian and Aldine texts should be examined, especially as the former represents the Lucianic, the latter the Hesychian recension. The Complutensian offers some features of interest, but the Aldine is so obviously a transcript of one of the Hesychian manuscripts that only a very few words are devoted to it. Both these texts are to be had in the British Museum Library.

iv. The last section is devoted to a consideration (a) of the Old Latin version, (b) of the Vulgate. The fragments of the O.L. have been gathered from the editions of Ranke, the only exceptions being three verses which occur in the *Rules of Tyconius*¹. These

¹ Other patristic quotations are gathered from the CSEL.

fragments are dealt with in some detail; this appeared to be not out of place, as comparatively little has been done in this direction. One cannot help feeling that, if only the scattered fragments of the Old Latin version were gathered together from the writings of Fathers prior to the time of Origen, a great deal of light would be thrown upon the character of this version, and that it would be of much value in helping to determine the true text of the Septuagint. Incidentally a fragment (now in the Vatican Library) has been examined; it has been regarded by some as having an O.L. text, but it has appeared to me to be quite certainly a fragment of the Vulgate; it is, however, a valuable fragment, as it belongs to a 6th century Codex. It is edited by Gustafsson, *Fragmenta Vaticana...* Helsingfors; strange to say, neither the British Museum nor the Bodleian Library nor Dr Williams' Library possesses a copy of this, but the Cambridge University Library has it; being an expensive work very few scholars can afford to buy it. The last sub-section deals with the Vulgate; I had intended to examine this much more fully than has been the case, but both here and in several other sections (e.g. II., on the later Greek versions) want of space necessitated curtailment.

Short, and in some cases superficial, as this Dissertation is, it is the result—or rather, the partial result—of several years' reading. It has been impossible to indicate my indebtedness in every case; one reads and assimilates, and then frequently forgets to whom the debt is due; on the other hand, one comes, apparently independently, to some conclusion, and finds perhaps a little later on that some one else has arrived at a similar one. It may, at any rate, be said that every conclusion arrived at, whether independently or through the guidance of other books, has been conscientiously considered by personal examination of the point under investigation.

I desire to express my thanks to the Rev. G. H. Box for most kindly suggesting several improvements in my MS., especially in its preparation for the Press, and also to the reader at the University Press for his most careful correction of the proof-sheets.

W. O. E. OESTERLEY.

May, 1902.

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I.

THE SEPTUAGINT.

A. DISCUSSION OF MSS.

Q.

THIS important MS. contains the sixteen prophets, the minor preceding the major. Montfaucon, Stroth and Parsons regard it as belonging to the eighth century, Tischendorf to the 6th or 7th, on account of the accents and breathings which were added by a later hand; Ceriani believes it to be not later than the 6th century. It is especially important because of its Hexaplaric notes¹.

I have collated the text of Amos from the beautiful heliotype in the Brit. Mus., and venture to make the following, comparatively unimportant, additions to the readings on pp. 16—28 (vol. iii.) of the Camb. *O.T. in Grk.*:

i. 2 Camb. Ed. ποιμενων] ποιμνιων Q (-μενων Q^a) ; Q^a however has ποιμενων || ii. 7 B reads εξεκλιναν] εξεκλειναν Q || iii. 6 B ον μη πτοηθησεται] om μη Q | 9 B ειδετε] ιδετε Q | 12 Camb. Ed. Σαμαρεια] -αν Q ; but Q^a σαμαρεια=B | 15 Camb. Ed. συνχεω] συνχεω Q^a ; but Q^a reads συνγεω || iv. 6 Camb. Ed. πασι] πασιν Q ; but Q^a πασι | 13 B επιβανναν] pr και Q || v. 2 αναστρων] θε-
sup lin Q | 5 B ουχ | ουκ Q ουχ Q^a | συσκοραζων] συσκοταζη Q^{mg} | 11 αμπελω-
νας] pr και Q | 12 καταπατουντες] Q^{mg} οι ο -τουσαι ; in addition to this the
margin reads οι λᾱ καταπατουντες | εκκλινοντες] εκκλινοντες Q εκκλινοντες Q^{mg} |
B εκεινω] εκεινη Q^{mg} | 14 πονηρον] pr το Q | 17 ελευσομαι] διελευσομαι Q ||
vi. 4 κλινων] κλεινων Q κλινων Q^a κληρων Q^{mg} | 10 οι 2^o] om Q | εξενεγκαι] εξενεγκε Q -και Q^a | προετηκοσι] -σιν Q -σι Q^a | 14 χειμαρρον] χιμαρρον (sic) Q χειμαρρον Q^a || vii. 10 παντας] απαντας Q ; but παντας Q^a || viii. 5 μικρον μετρον] Q=B | ix. αικοδομησοντιν] -σι Q^a -σιν Q.

¹ Fully described in Ceriani *De Cod. March.*, cf. also Holmes and Parsons; Cornill, *Ezek.* p. 15; Swete, *Intr.* pp. 144, 145; *O.T. in Grk.* Vol. III. pp. vii—ix.

The following two itacistic errors in the Q text of Amos may also be added, they are all that I have noticed (B within the bracket):

ii. 12. ενετελλεσθε] ενετελλεσθας || iv. 11 εγενεσθε ως] εγενεσθα εως |¹.

Among orthographical irregularities the following are found, in addition to those noticed in the Cambr. O.T. (B within the bracket):

v. 3 πολις] πολεις, πολοις Q^a | χιλιοι] χειλιοι | 10 εμισησαν] εμεισησαν | 24 χειμαρρους] χιμαρρους || vi. 2 πλεονα] πλειονα | ορια] ορεια, ορια Q^a | οριων] ορειων, οριων Q^a | 12 θηλειαις] θηλιαις, θηλειαις Q^a || vii. 2 ιλεως] ειλεως, ιλεως Q^a².

Two super-linear notes, by different hands, were made, apparently for the benefit of those who were unable to read Hebrew :

ii. 7. ηγιασμενους has this note written above it: ναζαρω^γ; and in v. 10 φρεαρ του ορκου is explained by “bersabee” being written over φρεαρ.

That Q contains the Hes. text is universally admitted, cf. especially Cornill, *Ezek.* pp. 66—79, Ceriani, *De Cod. March.* p. 106; a glance at the app. crit. shows that upon the whole there is a striking agreement between Q and the Hes. group 26 49 68 87 91 and 238; it is, however, interesting to note those cases in which Q differs from *all* the MSS. of the above-mentioned group; cases in which Q has readings which are omitted by *all* the MSS. of the Hes. group are these :

ii. 3 τους αρχοντας | 16 ο κραταιος ου μη || iv. 10 ιδον εγω | και 4^o || v. 1 του | 8 ποιων παντα | 11 και 3^o || vi. 9 ανδρες |

Variations of reading between Q and the rest of the Hes. MSS. are more in number; in all the following Q stands alone against the whole group (Q in bracket):

iii. 14 ασεβειαν] ασεβειας || iv. 13 ποιων] pr ο | υψηλα] υψη (Q^{mg} υψη) || v. 2 αναστησων] ανιστων (Q^{mg} ανιστων) | 5 Βαιθηλ] Βαιθηλ (Q^{mg} Βαιθηλ) | 11 καποκησεται] καποκησητε (Q^a καποκησετε) | φυτευσεται] εφυτευσατε (Q^a φυτευσατε) | οινον] pr τον | 12 αλλαγματα] ανταλλαγματα | πενητα] πενητας (Q^a πενητας) | 20 αυτης] αυτη | 22 υμων]+ου προσδεξομαι και σωτηριους επιφανειας υμων (Q^{mg} hab) | 26 Ρεφαι] Ραιφαν || vi. 2 ειδετε] ιδετε | 10 οικοι]

¹ Cf. Westcott and Hort, *Intr. N.T. in Grk.* p. 309.

² Cf. Westcott and Hort, *op. cit.* pp. 306, 307.

+οι || vii. 17 η γυνη σου] + εν τη πολει πορνευσει οι νιοι και αι θυγατρες σου εν ρομφαια πεσουνται και η γη σου (Q^{ms} hab) || viii. 3 φατνωματα] pr τα | επιριψω] επιρριψω || ix. 7 εμοι] εμου | 9 λικμω] λικμαται | 11 κατα- πεπτωκυιαν] πεπτωκυιαν | 14 τον καρπον] τους καρπους.

In 38 cases a majority of the Hes. group differ from Q, though Q is supported by two or three.

In the above differences Q is supported by A against the Hes. group in twenty-one instances, the Hes. group against Q in nine; again, Q is supported by B against the Hes. group in twelve instances, while the Hesychian group is supported by B against Q in forty-three.

The corrections of Q in the book of Amos.

In seeking to ascertain the sources from which the corrections of Q came, one feels on somewhat uncertain ground; for while a correction may be seen to have come, apparently, from one type of text or from some important MS. or version, it is possible that it belonged in reality to some MS. or MSS. of which we now know nothing. The only possible exception to this is when Q is corrected from Aquila, Symmachus or Theodotion, for from the fact that these three are often mentioned by name in the margin as being the authority for a certain reading, it is clear that they were consulted by the correctors of Q; so that even when they are not specifically named, a corrected reading which is found nowhere else but in one of these may be regarded as having its source in one of them. But even here one cannot speak with certainty, inasmuch as a reading now believed to be peculiar to Aquila, for example, was by no means necessarily so originally. Therefore the suggested sources of Q corrections here given must be purely tentative. The interest in examining these sources lies in the fact that we are enabled, presumably, to see what the correctors of Q looked upon as authoritative, for it may be assumed that most of the corrections were made from some authoritative source rather than on the corrector's own initiative. The corrections here noticed include only such as bear directly on the text.

The corrections belong to two periods:

- i. Those made in Egypt, the birth-place of Q, up till about the ninth century; these are in uncial writing.

ii. Those made in Italy, where the Codex remained till the thirteenth century; these are written in cursive, and numerous Latin notes are also added.

The corrections which come under the second head are unimportant for our present purpose as their source is, from the nature of the case, almost certainly late. It is with the Greek corrections that we are concerned. Among these must be mentioned first some which, to judge from the writing, belong to the same date as the original writer. Only two of these occur in the book of Amos, viz.

vii. 7. The addition of *ανηρ* after *ιδου*: it is found in A and in all the Luc. MSS.

vii. 13. The rendering *προσθησεις* instead of *μη προσθης*: the former is the reading of B and most, though not all, of the Hes. and Luc. MSS.; A reads *μη προσθης*. Both these are marginal readings.

The apparent sources of the vast majority of the corrections (in the margin as well as in the text) belonging to the period ending circa ninth century may be tabulated under three heads: a. Those owing their origin to the Septuagint, as represented by B or A, or both; b. Those traceable to Lucianic MSS.; c. Those adopted from the versions of Aq., Sym. and Theod.

a. *From the Septuagint, as represented by B, A or both¹; e.g.*

ii. 2 των πολεων αυτων Q των πολεων αυτης Q^a.

iii. 12 Σαμαρειαν Q εν Σαμαρεια Q^a.

v. 12 πενητα Q πενητας Q^a.

v. 22 υμων Q +ον προσδεξομαι και σωτηριους επιφανειας υμων Q^{mg}.

v. 26 τυπους Q +αυτων Q^{mg}.

vi. 3 ευχομενοι Q ερχομενοι Q^a.

vi. 4 αι εσθοντες Q και εσθοντες Q^a.

vi. 10 ονομασαι Q μη ονομασαι Q^a.

vii. 8 εις μεσον Q εν μεσω Q^a.

vii. 17 η γυνη σου Q +εν τη πολει πορνευσει και οι υιοι και αι θυγατερες σου εν ρομφαια πεσουνται και η γη σου Q^{mg} | και εν γη Q και συ εν γη Q^a.

viii. 5 εμπλησομεν Q εμπολησομεν Q^a | σταθμεια Q σταθμον Q^a | θησαυρους Q θησαυρον Q^{mg}.

ix. 9 λικμω Q λικμησω Q^a.

ix. 13 αμητος Q αλοητος Q^a.

¹ Of these there are some eighty in the book of Amos.

Nearly every one of these corrections comes closer to the M.T. than the reading in the text, and this applies to nearly all the corrections in this book.

b. From Lucianic MSS.; e.g.

- ii. 3 τοὺς ἀρχοντας Q om τοὺς Q^a.
- iii. 15 παταξω Q συντριψω Q^{mg} | ελεφαντινοι Q pr οι Q^a.
- v. 8 σκιαν Q+θανατον Q^{mg}.
- ix. 6 αναβασιν Q pr την Q^{mg}.
- ix. 14 καταφυτευσουσιν Q φυτευσουσιν Q^a.

There are twenty-two of these in *Amos*.

c. From Aquila, Symmachus and Theodotion.

There are not many of these that can be traced with certainty, owing to the scanty materials from these versions which have come down at present for *Amos*. In the case of some the source is specifically mentioned in the margin, in others it is ascertainable from the fragments of Aq., Sym. and Theod. available.

(1) Cases in which the source is mentioned :

- i. 9 αυτην Q θ' -την α' σ' -τον Q^{mg}.
- i. 15 αυτων 2^o Q α' σ' θ' αυτον Q^{mg}.
- v. 2 ο αναστησων Q (οι ο' ανιστων) θ' ο αναστησων Q^{mg}.
- v. 12 καταπατουντες Q (οι ο' καταπατουσαι) οι λ' καταπατουντες Q^{mg}.
- viii. 11 διψαν Q (οι ο' διψος) α' θ' διψαν.

(2) Cases in which the correction may, presumably, be traced to one or more of these three, but in which the source is not specified :

- i. 13 οπως ενπλατυνωσιν Q εμπλατυνωσιν Q^a, the corrected form is that of Aquila and Theodotion.
- ii. 2 των πολεων αυτων Q της Καριαθ Q^{mg}, this latter is the reading of Aq. Sym. Theod., as well as of "Quinta" and "Sexta."
- iii. 12 εν Δαμασκω Q+κλωη Q^{mg}, so Sym. Theod.
- iv. 7 τρυγητον Q θερισμον Q^{mg}, so Aq. Sym. Theod.
- iv. 13 χριστον Q λογον Q^{mg}, so Theodotion.

As a general rule the corrections of Q (in *Amos*) are not supported by any other of the MSS. of the Hesychian type,

when, however, a correction *is* supported by any other Hes. MSS. it is usually the sub-group 68 87 91 that does so. In about twenty, quite unimportant, instances corrections are supported by the entire Hesychian group.

22. (ξ)¹

I have carefully examined this MS. and collated the text of *Amos*; as Q has been taken as the standard of comparison for the Hes. rec. in the following app. crit. (pp. 25 ff.), so 22 has been taken as that for the Lucianic recension.

Holmes and Parsons give the following description of it:

"Cod. Mus. Brit. optimae notae, signat. i. B. ii. olim Bibl. Reginae, saec. XI. vel XIII., in majori quarto, uti vocant, scriptus. Continet omnes Pr. tam 12 Min. (hosque non $\tau\hat{\omega}\nu$ o'. sed Hebraeorum ordine) quam 4 Maj. In adversa parte folii primi, recentiore manu apposita, legitur haec inscriptio :

'Εκκαιδεκαπρόφητον τοῦ ἀγιωτάτου πατριάρχου Παχωμίου.

Unde vulgo audit Cod. Pachomianus. Habet asteriscos et lemniscos aliquando loco illorum positos; rarius quidem in Prophetis Minoribus, saepissime vero per omnem Esaiae et Jeremiae textum; contra rarissime in Ezechiele, semel denique in Daniele²."

The MS. consists of 390 leaves, exclusive of the title-page, two leaves at the end, and two which have been cut out; it is in perfect condition with the exception of the title-page which has been damaged, apparently by damp. The size of the leaves is 10½ in. by 7½ in. The heading of each book is written in the margin, in red ink and in uncial characters. There are marginal notes all through. The writing is distinct and easy to read. The book of the Min. Pr. is headed *αρχει λογου κυ προ*. Amos is headed *Αμως Γ.*

The following abbreviations have been noted: *πρεσ πηρ υς κσ θσ ιλημ ιηλ πμα ανους χν σριου* ξ . There are no divisions of chapters or verses. The book of Amos takes up pp. 18—27.

¹ The Greek letter in brackets refers to Cornill's sign for the MS.

² Cf. also Grabe, *Dissertatio de variis vitiis LXX.* pp. 118—123. Cornill, *Ezech.* p. 22. Field II. p. 428 ff. Swete, p. 165.

I have to make the following additions and corrections to H. and P.'s collation (H. and P. in bracket):

i. 1 εκ ημεραις] ευ ημ. | 5 εκ πεδιου Ων] εκ πεδιουων | 9 Σαλωμων] σαλομων | εμνηθησαν] ημνηθησαν 22^a | 11 αυτου 1^o 2^o] εαυτου | νικος] νεικος 22 νικος 22^a | 13 ανθ ων] ομ ων || ii. 1 κατεκαυσαν] -σεν | 3 εξ αντης] εξ αυτου | 7 επι κεφαλας] εις κεφ. | 8 παραπετασματα] παραπετασμα | 12 ημιασμενους] αγιασμενους (ηγ. 22^a) | 16 διωξεται] φευξεται 22 διωξεται 22^a || iii. 1 εκ γης Αιγ.] ομ εκ γης hab 22^a | 6 εποιησεν]-σε 22^a -σεν 22 | 8 ελαλησεν]-σε 22^a -σεν 22 | 12 ιερεις] κυριου 22^{mg} || iv. 3 γυμναι]+γυνη και ανηρ αντης (not ο ανηρ as H. and P.) | το Ρομμαν] το αρμανα,—ορος της Αρμενιας sup lin | 3 λεγει κυριος]+κυριος sup lin | 4 και 2^o] ομ | 6 και εγω]+κυριος sup lin | 10 εξαπεστειλα]+κυριος sup lin | 11 κατεστρεψα]+ο θς και sup lin | 13 διοιτο]+ιδου εγω 22+ιδου εγω 22^a | χριστον] και θς sup lin || v. 3 κυριος κυριος] 22 (not “sem. tant.” as H. and P.) | 5 εκζητει] εκζητητε | 6 Ιωσηφ] Εφραιμ 22^{mg} | 8 προσωπον] 22 (not προσωπου as H. and P.) | 11 πτωχους] πτωχον | ωκοδομησατε] οικοδομησατε (sic) οικοδομησατε 22^a | 12 ανταλλαγματα] αλλαγματα 22 ανταλλαγματα 22^{mg} | 14 πονηρον] pr το | 16 ταις οδοις] ταις hab 22 (not “ομ ταις” as H. and P.) | 17 ειπεν] 22 ειπε 22^a | 18 ιω] pr και | 21 θυσιας] hab 22 (not “ομ θυσιας” as H. and P.) | 22 σωτηριους] σωτηριου || vi. 2 διελθατε] διελθετε | 11 ραγμασιν] 22 (not ρηγμασιν as H. and P.) | 14 εκθλιψουσιν]-σι || vii. 1 εδειξεν] 22 -ξε 22^a | 4 εδειξει] 22 -ξε 22^a | εκαλεσεν] 22 -σε 22^a | κυριος 1^o] 22 (not +ο θς as H. and P.) | κυριος 2^o]+ο θς | 7 εδειξεν] 22 -ξε 22^a | 8 ειπεν] 22 -πε 22^a | 13 εστιν 1^o 2^o] 22 -τι 22^a | 15 ανελαβεν] 22 -βε 22^a | ειπεν] 22 -πε 22^a || viii. 1 εδειξεν] 22 -ξε 22^a | Κυριος Κυριος] sem. tant. | ειπεν] 22 -πε 22^a | αγγος 2^o] ΝΓ sup lin | ειπεν] 22 -πε 22^a (not ειπον as H. and P.) | 5 λεγοντες] 22 (not “pr οι” as H. and P.) | μετρον] pr το | 6 αντι υποδημ.] ανθ υποδημ. | 9 το φως] φωτος 22 το φως 22^a | 12 σαλευθησονται] σαλευθησεται || ix. 4 αποκτενει] αποκτενω 22 ut vid αποκτενει 22^a (τ sup lin scr) | επ αυτους] ομ | 6 αναβασιν] pr την | αναβασιν] επιβασιν | 7 εκ της Αιγ.] εις της Αιγ. | 9 λικμω] λικμω | 12 εκζητησωσιν] 22 -σι 22^a | το ονομα μου] ομ μου hab 22^a | 14 λαου μου] λαου του μου | κατοικησουσιν] 22 -σι 22^a ||.

In the vast majority of cases where 22^a reads -σι, the final ν stood in 22, but has been erased by a later hand.

26. (ζ)

“Cod. Vat. num. 556 membranaceus, in fol. duabus exaratus columnis circa saec. XII.” (H. and P.); but the title they give is incomplete, ‘Εξκαιδεκαπρόφητον; it should be, in full, Βιβλίον δ καλεῖται ἔξκαιδεκαπρόφητον. It represents the recension of Hesychius. Klostermann (p. 10) says it has been badly collated. Cornill (ζ) says: “ζ zeigt sich als vollständiger Doppelgänger des A, mit welchem er durch Dick und Dünn geht, und dessen

eigenthümliche Lesarten sich fast ausnahmslos auch in ζ finden" (pp. 21, 64). In the appended list of instances, in which 26 has readings differing from Q and the whole Hes. group, are one or two exceptions to what Cornill says (Q within the bracket):

i. 2 Ιερουσαλημ] Ιεραπλ | 14 εν ημερα πολεμου] εν ημερα πολεως μου || ii. 2 και μετα φωνης] και κραυγης | 16 λεγει] ειπεν || iii. 1 Ακουσατε τον λογον τουτον ον ελαλησεν] ομ || iv. 4 θυσιας] ουσιας | 7 μερις 2^o] + μια | 8 ουδ ως επεστρεψατε] και ουδ ουτως επεστρεψατε | 13 αναγγελων] απαγγελων || v. 8 της γης] πρ πασης | 16 ειδοτας] οδοντας (Α ιδοντας) | 22 ενεγκητε] ενεγκης | 27 Δαμασκου] Βαβυλωνος || vi. 2 βασιλειων] πολεων || vii. 6 επι τουτω] επ αυτω | 14 ουκ ημην] ουκ ειμι | εγω] ομ | 15 μου] σου || ix. 1 του θυσιαστηριου] το θυσιαστηριον | 4 τους οφθαλμους] το προσωπον (Α) | 6 εκχεων] κατεχεων || 26 usually reads -ωμαι for -ομαι¹.

In only two of these does 26 agree with A. In all the above instances, with one exception, 26 goes against the M.T.; the exception is in vii. 14, where ουκ ειμι προφητης of 26 is better than ουκ ημην πρ. Q (M.T.: לֹא נִבְיא אֱנֹבִי). Cf. further, Cornill, pp. 63, 64.

36. (o)

H. and P.: "Cod. Vat. num. 347 membranaceus in fol. Continet Pr. omnes, tam Maj. quam Min.; duabus columnis exaratus; c. saec. XII. Nullum habet capitum divisionem. Legitur Esaias cum Allegoriis in margine a posteriori manu descriptis." 36 belongs to the Lucianic group; it follows 22 very closely, more so in fact than the other members of the sub-group 51 153 233. Only in nine cases does it have a reading differing from the rest of the Luc. group, and these are all unimportant.

48. (η)

H. and P.: "Cod. Vat. num. 1794 membr. in fol. c. saec. XI. exaratus. Continet Pr. omnes, maj. et min., cum obelis et asteriscis. Incipit Esaias, qui marg. divisus est in sect. 88 cum brevibus Allegoriis ejusdem Prophetiae." Klostermann says of it only that it has been badly collated (p. 11). It agrees in a marked degree with 22 36 51 153 233 exhibiting independent readings in only fifteen unimportant instances.

¹ For this permutation cf. W. and H., *Intr. N.T.* § 404.

49. (κ)

Belongs to the Hesychian group. H. and P. have this short note: "Cod. Biblio. Mediceae, signat. iv. plut. xi. saec. XI. Continet Pr. Maj. et Min." 49 is in the closest agreement with 238, and what is there said must, in great measure, be held here. In almost every case of variation these two go together; 49 stands alone in only eleven instances, the only two of any importance are: the omission of *επι την γην ανευ ιξεντου*, *ει σχασθησεται παγις επι της γης* in iii. 5; and the omission of *κατεφαγεν η καμπη* in iv. 9.

51. (θ)

H. and P.: "Cod. Bibl. Mediceae num. viii. plut. x. membr. in fol. saec. XI, optimae notae. Continet 12 Proph. Min. et 4 Maj., cum uberrimis scholiis marginalibus, quae progrediuntur usque ad Esaiam incl., et deinceps paucissima occurunt. Conscriptus est charactere perspicuo et correcto, nulla capitum divisione facta." 51 has the least individuality of all those of the Luc. group, it has independent readings in two cases only: the omission in i. 14 of *εν ημερα πολεμου και σεισθησεται*, and in vii. 8 *Κυριος ο Θεος* instead of *Κυριος*. Whenever it varies in other passages, it is invariably in company with 36 153 233.

62. (τ)

This MS., together with 147, I have been able to examine, and collate (i.e. the text of Amos). It is in the possession of New College, Oxford, and is numbered XLIV. On the title page is written: *Αρχη εξ και δεκα Προφητων*. It contains 233 leaves, and one blank leaf at the end; they measure 12 by 8 $\frac{3}{8}$ in., each page having on the average 46 lines. It is not written in two columns like 147, but each line goes right across the page. The writing is not so easy to read as that of 22 and of 147. The two first pages are slightly mutilated, but the text is not affected. It is not all written by the same hand, for there are two distinct handwritings. The contents are as follows:

Preface and Commentary of Theodoret on Ezek. i.; Twelve Minor Prophets; Isaiah; Jeremiah; Baruch; Lamentations;

“Oratio” and “Epistola” of Jeremiah; Ezekiel; Daniel (*κατὰ Θεοδοτίωνα*); Susanna; Bel and the Dragon; Epit. gest. Regn. Juda & Isr.; Interpr. Ps. lxxxvi. of Eusebius Pamphil.; Cyril of Alex. on the visions of Isaiah; Macc. i., ii., iii.; Joseph. *περὶ σωφρονισμῶν*.

Most, but not all, of the names of the Min. Prophets are written in red ink at the beginning of their respective prophecies,—by a much later hand. There are paintings (at one time they must have been brilliant in colour, most of them are still well preserved, but some have lost a good deal of their colour) of all the Minor Prophets at the head of their respective books; besides these, there are paintings of King Hezekiah, Jeremiah (twice, at the commencement of his book, and at the com. of the *προσευχὴν*), Baruch (twice, at com. of “Ep.” and of Lam.), Ezekiel, Susanna. Authorities are not agreed on the recension to which 62 belongs; Field, *Orig. Hex.* I. Prol. p. lxxxviii, regards it as Lucianic. Cornill, *Ezek.* pp. 64, 65, has strong reasons for looking upon it as of an independent character; he says, for instance, on p. 64: “Eine Handschrift verdient noch eine besondere Erwähnung, die von mir ταῦτα bezeichnete, da dieselbe vielfach ihre eigenen, in höchst merkwürdiger Weise, von allen übrigen abweichenden Wege geht. Dieser Codex hat nämlich nicht weniger als 777 Lesarten, mit welchen er ganz allein steht.” Klostermann, in speaking of 62 and 147 (the close relationship of the two will be referred to below), offers the following helpful remarks: “Die beiden waren von Field zur lucianischen Recenzion gerechnet, wenn er ihnen auch z. B. im Daniel einen besonderen Platz einräumt. Cornill bestritt das für beide, ausserdem trennte er sie und wies 62 eine ganz singuläre Stellung an. Giesebrécht zieht jetzt 62 wieder zu Lucian und schweigt über 147. Ich meine auf Grund eingehender Untersuchung, die ich hier nicht vorlegen kann, behaupten zu dürfen, dass beide Handschriften aufs engste zusammen gehören; dass beide der Grundlage ihres Textes nach zu den für Lucian in Anspruch genommenen gehören; dass beide in verschiedenen Büchern verschieden stark hexaplarisch infiziert sind; dass im Ezechiel 62 diese Beeinflussung allerdings stärker zeigt als 147, wenn auch dieser nicht so frei davon ist, wie es nach Cornill scheinen könnte. Der Barberinus (H. and P. 86) geht

gern mit 62 und 147 zusammen." *Analecta zur LXX., Hex. u. Patr.* ss. 50, 51. Swete regards them both as Lucianic.

A comparison between the singular readings of 62, 147 and the Complut. (which is supposed to be Lucianic, though this may be doubted, at any rate for the Dodekapr.) offers no help whatever in arriving at any conclusion. Whenever either 62 or 147 agrees with the Compl. in a reading which is to some extent singular, they are never quite alone in that agreement; and whenever the Compl. has a reading which differs from the Luc. group, it differs also from 62 and 147. In fact, generally speaking, the differences between the Compl. and the Luc. group are occasioned by the former having a reading approximating as closely as possible to the M.T. (for illustrations of this see p. 79). A comparison between 62 (or 62 and 147 where they agree) and the O.L. (one would wish that there were more of the latter available) shows an almost entire disagreement. In the following instances 62 (or 62 and 147) stand entirely, or almost entirely, alone, against the Lucianic group (Luc. within the bracket):

v. 25 μη...προσηγεγκατε μοι τεσσαρακοντα ετη εν τη ερημω οικος Ισραηλ;]
 μη...προσηγεγκατε μοι εν τη ερημω Ισραηλ μ' ετη; 147 Numquid...optulisti mihi
 XL annis domus istrahel O.L. (It is to the order of the words in the latter
 half of the verse that attention is drawn, besides the omission of οικος 147) ||
 vi. 2 των υμετερων οριων] των ημετερων οριων 147...quam vestri sunt fines. |
 7 δια τουτο νυν] ομ νυν 62 147 propter hoc nunc O.L. | 8 καθ εαυτους]+λεγων
 Κυριος ο Θεος των δυναμεων 62 147, O.L. omits this || viii. 13 και οικος εστι
 βασιλειας] 62 147 et domus regni erit O.L. | 14 ουδε ινος προφητου] ομ 62
 neque filius profetae sum ego O.L. | 15 και ειπεν Κυριος προς με] ομ Κυριος 62
 147 hab O.L. | 16 επι τον Ισραηλ] επι τον Ισραηλ 62 επι οικον Ισραηλ 147 in istrahel O.L. ||
 viii. 2 επι τον λαον μον Ισραηλ] επι τον Ισραηλ 62 επι οικον Ισραηλ 147 super
 populum meum istrahel O.L. | 12 σαλευθησεται vel συναχθησονται] σαλευθη-
 σονται 62 147 movebuntur O.L. (the solitary instance in which 62 and 147
 are supported against the rest by O.L.) | 14 ο Θεος σου] ομ σου 62 147
 dominus tuus O.L. || ix. 1 επι το ιλαστηριον] επι το θυσιαστηριον 62 147 super
 propitiatorium O.L. | 7 λεγει Κυριος] ομ 62 147 hab O.L. ||

While recognizing the scantiness of the material and the smallness of the scope, one must admit that, so far as the book of Amos goes (but what holds good for one book of the Dodekapr. probably holds good for all), Cornill seems justified in his contention that neither 62 nor 147 belongs to the Luc.

recension¹. But it will be well next to compare 62 and 147 with the Hes. and Luc. groups. First will be given some cases wherein 62 stands quite alone (62 within the bracket):

iii. 12 εν Δαμασκω καινη] εν Δαμ. κλινει Ηεσ. (the Luc. MSS. almost all differ slightly) || iv. 9 του ασεβησαι ους επληθυνατε ους κηπους υμων] επληθυνατε κηπους υμων Ηεσ. και επληθυνατε του ασεβησαι ους κηπους υμων Λuc. || v. 3 οι υπολειφθσονται εν αυτη εκατον και εξ ης εξεπορευοντο εκατον] hab Hes. Luc. | 5 οι και Βαιθηλ εσται] hab Hes. Luc. || i. 1 εν Θεκουε] εκ Θεκουε Ηεσ. Luc. || ii. 2 θεμελια αυτων] οι αυτων Ηεσ. Luc. | πολεων] pr των Ηεσ. Luc. || v. 8 νυκτας] νυκτα Ηεσ. Luc. | 11 ποιητε] πιητε Ηεσ. Luc. | 15 εμησησαμεν] μεμισηκαμεν Ηεσ. Luc. | 16 Κυριος]+ο θεος Ηεσ. Luc. | 18 επιθυμουνται] επιθυμουντες Ηεσ. Luc. || vi. 12 θυμω] θυμον Ηεσ. Luc. || viii. 4 οι και κατεφαγε την αβυσσον την πολλην] hab Hes. Luc. | 10 Αμεσιας] Αμασιας Ηεσ. Luc. | υπερενεγκειν] υπενεγκειν Ηεσ. Luc. | 14 οι ουδε νιος προφητου] hab Hes. Luc. || viii. 1 αγγελος] αγγος Ηεσ. Luc. | οι και ειπεν κυριος προς με Τι συ βλεπεις Αμως; και ειπον Αγγος μεντον] hab Hes. Luc. || ix. 8 οι εξαρω αυτην απο προσωπου της γης· πλην οτι εις τελος] hab Hes. Luc. ||

There follow now some readings which are peculiar to 62 and 147, compared with Hes. and Luc. (62 and 147 within the bracket):

i. 1 Ακκαρειμ] καριαθιαρειμ Ηεσ. Luc. | περι Ιερ.] υπερ Ιερ. Ηεσ. επι Ιερ. Luc. | 2 ειπε] και ειπεν Ηεσ. Luc. | 3 ασεβειαι] ασεβειαις Ηεσ. Luc. | των εν Γαλααδ] Ηεσ. των Γαλααδιτων Luc. | 6 αυτην] αυτους 1^ο Ηεσ. Luc. | 9 θεμελια] pr τα Ηεσ. Luc. | 11 μητερα] μητραν Ηεσ. Luc. | αυτου 1^ο 2^ο] Ηεσ. εαυτου 1^ο 2^ο Luc. | νικος] Ηεσ. νεικος Luc. | 12 εις Θεμεν] εις Θαιμαν Ηεσ. εκ Θαιμαν Luc. | 13 εμπλατυνωσι -σιν 147] ενπλατυνωσιν Ηεσ. Luc. | 15 αυτων] Ηεσ. αυτου 2^ο Luc. || ii. 3 παντας αρχοντας]+αντης Ηεσ.+αυτου Luc. | 5 Ισραηλ] Ιερουσαλημ Ηεσ. Luc. | 6 αυτων] αυτον Ηεσ. Luc. | δικαιον αργυριον εν κρισει] δικαιον αργυριον Ηεσ. το δικαιον αργυριον Luc. | 11 οι νιοι] οι Ηεσ. Luc. | 13 καλαμην] καλαμης Ηεσ. Luc. || iii. 4 οι εκ της μανδρας αυτου] hab Hes. Luc. | 10 εγνων] εγνω Ηεσ. Luc. | 14 κατασφαγησται] κατασκαφησται Ηεσ. Luc. || iv. 9 ικτερω] εν ικτερω Ηεσ. Luc. | οι προς με] hab Hes. Luc. || v. 1 εις θρηνον] οι εις Ηεσ. Luc. | 15 ηγαπησαμεν] ηγαπηκαμεν Ηεσ. Luc. | 17 ταις οδοις] οι ταις Ηεσ. Luc. | εν μεσον σου] δια μεσον σου Ηεσ. Luc. | 18 επι] εστι Ηεσ. Luc. | 19 οραν] εαν Ηεσ. Luc. | λεοντος] pr του Ηεσ. Luc. | 26 Ρεφαν] Ραιφαν Ηεσ. Luc. || vi. 2 σημαθ την μεγαλην] Ηεσ. Luc. MSS. all differ | 7 οι ννν] hab Hes. Luc. | 14 επεγερω] επεγειρω Ηεσ. Luc. | του Ισραηλ] Ηεσ. οι του Luc. | θλιψιον] εκθλιψιον Ηεσ. Luc. || vii. 7 Κυριος ο Θεος] οι ο Θεος Ηεσ. Luc. | 10 εις Βεθηλ] Βαιθηλ Ηεσ. Luc. | 15 οι Κυριος 2^ο] hab Hes. Luc. || viii. 10 αυτην]

¹ I.e. judging by the witness of O.L.; and therefore *Amos* does not support Burkitt's contention: "The MSS. 62, 147 contain Luc. readings, but their singular element is often akin to the Old Latin." *Rules of Tyc.* p. cviii.

αυτον Hes. Luc. | 14 αναστησουσιν] αναστωσιν Hes. Luc. || ix. 1 τω θυσιαστηριω] του θυσιαστηριου Hes. Luc. | 3 ληψομαι] Hes. ληψονται Luc. | εκει] εκειθεν Hes. Luc. | 4 εκειθεν] εκει Hes. Luc. | 7 ομ λεγει Κυριος] hab Hes. Luc. | 11 εν ταις ημεραις εκειναις] εν τη ημερᾳ εκεινῃ Hes. Luc. | 14 τας πολεις] ομ τας Hes. Luc. | καρπους] κηπους Hes. Luc. | 15 καταφυτευσουσιν] καταφυτευσω Hes. Luc. ||

There are, besides these, 106 smaller variations in which either 62 or 147, or both, stand alone; but as they are for the most part orthographical or itacistic errors, I have not thought it necessary to indicate them in detail. The above given 71 cases of singular readings seem on the one hand to support Cornill when he speaks of the special individuality of 62,—but on the other they justify Klostermann in his contention that “beide (62, 147) aufs engste zusammen gehören”; this last remark will be further illustrated presently (pp. 14, 15). A careful comparison with M.T. only serves further to emphasize the independent character of both; the M.T. almost invariably goes against them in their singular element.

The fragments of Aquila are not sufficient to afford any reliable witness for the book of Amos; in one or two unimportant instances (e.g. i. 13 οπως εμπλατυνωσι, viii. 9 φωτος) 62 and 147 agree with Aquila as against every other MS.; but the materials are too scanty to form any judgement (as far as *Amos* is concerned). Upon the alleged relationship between 62 and Aquila vide Cornill pp. 64, 104, 108. A somewhat striking characteristic of 62 is the very frequent recurrence of a particular form of itacistic error, namely the substitution of *ai* for *e* in the second person plur.¹; this is not shared by 147.

Finally, appended are the additions and corrections to H. and P.’s app. crit. which my collation reveals. First those that concern 62 alone, secondly those in which 62 and 147 are identical; these latter will further illustrate Klostermann’s contention mentioned above (H. and P. text in bracket):

- i. 1 ποιμενων] ποιμαινων | 6 συγκλεισαι] συγκλησαι | 9 τεσσαροιν] τεταροιν | 11 τεσσαροιν] τεταροιν | 12 Θαιμαν] Θεμαν | 13 τεσσαροιν] τεταροιν ||
- ii. 2 αδυναμα] αδυναμεια | 4 τεσσαροιν] τεταροιν | 6 τεσσ.] τετ. | 7 βεβηλωσιν] βεβηλωσωσι | 8 συνκοφαντιων] σικοφαντιων | 14 κρατηση] -σει || iii. 3 γνωρισωσιν]

¹ W. and H., *Intr. to N.T.* p. 809, § 404.

γνωρησωσιν | 6 πτοηθησεται] πτωηθ. | 7 παιδειαν] παιδιαν | 11 χωραι σου] χωραις σου | 12 λοβον] λωβον | εν Δαμασκω]+καινη | 14 κατασκαφησεται] κατασφαγησεται || iv. 4 ασεβησαι] ασεβεισαι | το πρωι] το πρωι | 8 πολεις] ποληις | εμπλησθωσιν] εμπληθωσι | 9 επληθυνατε]+τουν ασεβησαι ους (not ους as H. and P.) || v. 3 δια τουτο] διο ταδε | 5 Βαιθηλ] βεθηλ | 6 αναλαμψη] -ψει | 8 το πρωι] τω πρωι | εγχεων αυτο] εγχ. αυτω | 9 ταλαιπωριαν] ταλαιπωριαν | 10 εμισησω] εμησησαν | 11 πιπτε] ποιητε | 15 μεμισκηκαμεν] εμησησαμεν | 19 εμπεση] -σει | ειπηδηση] -σει | 21 μεμισκα] μεμισικα | απωσμαι] αποσμε (sic) | 22 ενεγκητε] ενεγκειται || vi. 1 πεποιθοσιν] πεποιθωσιν | 2 πλεονα] πλειωνα | 4 καθευδοντες] καθευδωντες | κλινων] κληνων | 5 ελογισαντο] ελογησαντο | 6 επασχον] επασχων | 10 προεστηκοι] -ωσι | σιγα] σηγα | 12 θυμον] θυμω | 13 ευφραινομενοι] ευφρενομενοι | 14 Εμαθ] ημαθ || vii. 6 Κυριος]+ο θεος | 10 Αμασιας] αμεσιας | 13 βασιλεως εστιν] βασιλεω εστι | 14 Αμασιαν] αμεσιαν | 17 πεσουνται] πεσανται | καταμετρηθησεται] -τριβησεται || viii. 5 εμπολησομεν] -σωμεν | εμπορευσομεθα] -σωμεθα | 7 επιλησθησεται] επιλισθησεται | 13 οι νεανισκοι] ομι || ix. 1 επι του θυσιαστηριου] τω θυσιαστηριω | 4 αποκτενει] αποκτενω 62 -ει 62^a | 6 εκχεων αυτο] εκχεων αυτω | 7 Αιθιαπων] αιθιαπων | εστε] εσται | Καππαδοκιας] Καπαδοκιας | 8 εξαρω 1^o -εις τελος] hab 62 (not “om cum intermed.” as H. and P.) | ουν εις τελος] εις τελος ου μη | 9 πεση] -σει | 11 πεπτωκοτα] πεπτοκοτα | 13 τα ορη] τα ορει ||.

In the cases that follow now 62 and 147 have identical readings (H. and P. within bracket):

i. 3 επριζον] επριζων | 6 αυτους 1^o] αυτην | Σαλωμων] σαλωμων | συγκλεισαι] συγκλησαι | 9 Σαλωμων] σαλομων || ii. 7 εκονδυλιζον] -ων | 12 ενετελεσθε] ενετελεσθαι || iii. 14 Βαιθηλ] βεθηλ || iv. 2 λημψονται] λειψονται 62 147 ληψονται 62^a | 4 εισηλθατε] εισηλθετε | Βαιθηλ] βεθηλ || v. 2 εσφαλεν] εσφηλεν | 16 ειδοτας] ιδοτας | 23 ωδων] οδων || vi. 2 διελθατε] διελθετε | 10 ενεκα] ενεκεν || vii. 2 συντελεσθη] συντελεσει | 13 Βαιθηλ] βεθηλ | 14 αλλ η] 62 147 (not αλλα as H. and P.) | 17 τελευτησεις] τελευτησης || viii. 6 αιτι] αιθ | 12 σαλευθησονται] σαλευθησεται (not συναχθησεται as H. and P.) || ix. 15 απο της γης] 62 147 (not +αυτων as H. and P.).¹

The correspondence on so many small and unimportant points between 62 and 147, in which they differ from every other MS., emphasizes the close relationship between the two. On the whole, and to judge from what are admittedly somewhat limited data, the evidence from the book of Amos seems to favour Cornill's view with regard to the recensional character of 62, and Klostermann's view with regard to the close relationship

¹ These, being only supplementary to H. and P., do not of course represent one tithe of the correspondence between 62 and 147. There are 265 cases in the book of Amos.

between 62 and 147. In the app. crit. on pp. 25 ff. these two MSS. have nevertheless been incorporated with those of an acknowledged Luc. character, firstly, because of the high authorities who claim this character for them, and secondly, because they could in no case have been classed among the Hes. MSS.

68. (ψ)

“Venetus v. Bessarionis,” so-called on account of its having once been in the possession of Cardinal Bessarion. It contains the whole of the O.T.; 15th century. According to Klostermann 68, 120, 121 are all parts of the same MS.

This MS. (68) belongs to the Hes. recension (Cornill, pp. 66—79), and to the sub-group 68 87 91 [238]. The special interest attaching to it is the fact that it so closely agrees with the Aldine text; Cornill’s remark, “ist ja doch auch...der Codex Bessarionis, ψ ..., die Vorlage der Aldina¹ gewesen,” is fully borne out by a comparison between the two. In *Amos*, a comparison between B (Cambr. Ed.) on the one hand, and 68 and the Aldine on the other, shows identical readings between the two latter against the former to the number of 225²; in these, moreover, 68 and Ald. differ more or less from the majority of the Hes. MSS., though agreeing here with one and there with another of these.

The following are some instances of singular readings of 68 and Ald. (the Hes. group is represented in the bracket):

i. 1 ειδεν] ειπε | 11 τον αδελφον αυτου] τους αδελφους αυτου | 13 ιων] ημων ||
ii. 4 τον νομον]+τον φυσικον || iii. 11 Τυρος κυκλοθεν η γη σου ερημωθησεται] ερημωθησεται Τυρος και κυκλοθεν η γη σου αφανισθησεται || iv. 2 εμπυροι λοιμοι] ερημοι λοιμοι | 7 τρυγητον] θερισμον || v. 8 συσκοταζω] ρε και | 11 δια τουτο] +ουτως (λεγει) Κυριος || vii. 8 αυτον] αυτο || viii. 11 διψαν] λιμον | 13 αι παρθεναι αι καλαι] αι παρθεναι εκεωναι αι καλαι || ix. 2 ανασπασει] αναπαυσει | 7 νιοι Ισραηλ] ομ νιοι | 14 ηφαντισμενας] ηδαφισμενας ||.

87. (β)

H. and P.: “Cod. Bibliothecae Chisianae, in fol. scriptus, charactere saec. IX. Continet Prophetas omnes, maj. et min.,

¹ Cornill only used the text of the Aldine as seen in H. and P.’s app. crit.; an examination of the Aldine text itself only confirms his view.

² In ten of these 68 differs from Ald.

cum commentariis variorum interpretum. Lectiones variae sunt per paucae et anonymae. Initio Codicis reperitur aliquid corrosi, quod tamen facile legi potest. Incipit ab Osea Propheta." Stroth assigns it to the 10th century (cf. Cornill, pp. 19, 21). It belongs to the Hes. group, and stands in very close relationship with 68 91 238, especially with the last of these.

91. (μ)

H. and P.: "Cod. Bibl. Vat. signat. 452, membranaceus, eleganter scriptus c. xi. saec. Continet omnes Prophetas, min. et maj., cum catena Patrum, nitido, sed quam exiguo charactere circa textum scripta. Incipit ab Osea, cuius versus numerantur τμα. Olim pertinebat hic Cod. ad thronum Alex., ut testantur in primo fol. inscriptiones; quarum una est Arabica, Patriarchae Athanasii (A.D. 1283); altera Graeca, Patriarchae Joachimi." It is Hes., and is very closely allied to 238.

95, 185.

These two MSS. are very closely allied; their date is the 11th century (Swete, p. 167), and they belong to the Lucianic recension. Cornill does not mention them in his *Ezekiel*. 95 has a commentary on the Dodekapr. by Theodore of Mopsuestia; its title is: Θεοδωρον Αντιοχεως Ερμηνεια εις τους Προφητας. They are both in the Library at Vienna. It rarely happens that they disagree, and if they do, it is on some unimportant detail. Appended are the instances in which they go together (excepting when otherwise specified) against the rest of the Luc. group (Luc. group in bracket):

i. 6 του συγκλεισα] ομ του | 8 εξαρθησται] εξαριθμησται 95 εξαριθμησται
 185 | 9 του σαλομων] τους σαλομων | 12 εκ Θαιμαν] εις Θαιμαν | 13 εν πλατανωσιν
 αν πλατυνωσι | 15 Μελχορ] Μελχωμ || ii. 1 αυτον] αυτων | 6 το δικαιον αργυριον]
 tr. | 9 κεδρου] κεδρον 95 κενδρον 185 | εκ γης Αιγυπτου και περιγγαγον] ομ
 185 || iii. 1 Αιγυπτου] pr εκ της 95 | λεγων] ομ 95 | 8 ερευξεται] εξερευξεται
 185 | 9 επι το ορος] επι τα ορη | 12 εν Δαμασκω] Δαμασκον || iv. 3 το Αρμανα] ομ
 το | 4 εις το πρωι] ομ εις το 95 | 7 βρεξω επι πολιν μιαν, επι δε πολιν μιαν ου
 βρεξω] ομ | 8 συναθροισθησονται] -θησεται | 9 επληθυνατε] +τον ασεβησαι·
 νοσοις υμας περιεβαλον ποικιλας, υμεις δε επετεινετε την ασεβειαν· ους επληθυνατε |
 12 σοι Ισραηλ· πλην οτι ουτως ποιησω σοι] ομ || v. 6 Ιωσηφ] pr του | σθεσων]
 σπεσων | τω οικω] τον οικον | 8 συσκοταζων] συσκοταζει | 11 κατοικησητε] οικη-

σητε | 13 καιρος πονηρος] pro ο | 14 ουτως μεθ υμων] μεθ υμων ουτως | 16 οναι οναι] θρηνος | 19 απερεισηται] απερειση | 21 απωσματι] pr και | 26 Ραιφαν] Ρεμφαν || vi. 2 Αιθαμ 95 185 (Luc. MSS. diverse) | 6 ουδεν] ομ | 10 εκ του οικου] ομ εκ | 13 εσχομεν] εχομεν || vii. 1 εδειξε] εδοξε | 4 εδειξε] εδοξε | 11 λεγει] + κυ (sic) | 14 ουκ ημην προφητης εγω ουδε νιος προφητου ειμι εγω, αλλα αιπολος ημην] ουτε προφητης ημην, ουτε προφητου νιος, ημην δε αιπολος εγω || viii. 1 ουτως εδειξεν μοι] εδειξε γαρ μοι φησι | 4 απο της γης] επι της γης 185 | 14 αναστωσιν] ανιστωσιν || ix. 1 διασωθη] σωθη | 4 κακα] pr τα 185 ||.

These examples would seem to show that 95 185 possess a certain amount of independence.

106. (χ)

A 14th century MS. in a monastery of Carmelite monks at Ferrara. It contains the whole of the O.T., and with 107 forms a single manuscript.

A careful study of this MS. would, I venture to think, be well worth the trouble, for to judge from the various singular readings it has, even in the short book of Amos, it appears to possess a considerable amount of individuality. That it belongs to the Hes. rec. is clear from its substantial agreement with the other MSS. of this group, but that a Hes. MS. is not its sole authority seems equally clear. Of the fifty odd singular readings in the book of Amos some are distinctly interesting, e.g.:

i. 5. *λαος Συριας* the usual reading is rendered *λαος Ασσυριας* (in this case, however, 91 agrees with 106); in i. 9 for the usual *Ιδουμαιαν* 106 reads *Ιουδαιαν*. iii. 6 is almost entirely omitted, all that 106 reads is: *ει φωνησει σαλπιγξ εποιησεν*; so too with v. 18; considerable omissions are also found in viii. 8, ix. 14. In vii. 16 it gives what is more like a paraphrase of the LXX. than anything else; and in vii. 1 *επιγονη ακριδων* is rendered by 106 *επι γονυ ακριδων!* Apart from its singular readings, 106 agrees closely with 49.

147. (ν)

H. and P.: "Codex Bibliothecae Bodleianae, olim Laud. K 96, nunc Graecus 30." In the catalogue at the Bodl. this note is given: "Membranaceus, in folio, ff. 413, sec. forsitan XII. exeuntis, bene exaratus et pictus; olim Joachimi metropolitae [ob. 1522]."

In the Preface to *Daniel* the date is given as of the XIII. cent. On the first sheet is inscribed : "Liber Guilmi Laud Archiepi Cant. et Cancellarii Universitatis Oxon." The average size of the leaves is $11 \times 7\frac{3}{4}$ in. From the Minor Prophets to the end there are two columns to the page, otherwise the lines run right across the page. There are marginal notes (by a later hand) to Amos, Zeph., Hag., Zech., and Mal.; also to Isaiah on the first eight pages, after which they cease. As in 62, there are a number of paintings; all the Minor Prophets, Isaiah, Jeremiah, Ezekiel and Daniel are represented, the last among lions; there is also a picture of the vision of the four beasts. These paintings are in the same style as those in 62, but they are about twice as large. The entire contents of 147 are :

Proverbs, with "Catena Patrum"; Ecclesiastes, with Cat.; Cant., with Cat.; Job, with Cat.; Minor Prophets; Is.; Jer.; Ep. of Jeremiah; Ezek.; Dan. (secundum versionem Theodotionis, praemissa Susanna historiæ); Vita de S. Maria Aegyptiaca, fragm. foliis novem chartaceis scripta.

Appended are my additions to H. and P. (H and P. in bracket):

i. 1 ειδεν] ειδε | εν 2^o] hab (not as H. and P. "147 corr. a rec. m. εκ") | 9 ασθειας] ασθειας | 11 μητρα] μητραν 147^a μητρα 147 || ii. 2 αδυναμα] αδυναμεια 147 αδυναμα 147^a | 7 πτωχων] πτωχον | 13 αμαξα] αμαξ 147 αμαξα 147^a | εκ δρομεωι ? 147 εκ δρομεωι 147^a | 14 κρατηση] 147 -σει 147^a | ισχυος] 147^a ισχυως 147 | σωσει] σωση 147 σωσει 147^a | 15 σωσει] σωση 147 σωσει 147^a || iii. 3 εαντους] εαντους 147 εαντους 147^a | 7 παιδειαν] παιδιαν 147 παιδειαν 147^a | 8 προφητευσει] -ση 147, -σει 147^a | 12 εκσπαση] εκσπασει 147 -ση 147^a | ιερεις] begins a new verse, the I being a capital and coloured red | 13 επιμαρτυρασθε] επιμαρτυ***ρασθε (three letters here illegible) | 14 κατασκαφησεται] ? 147 || iv. 4 επληθυνατε] pr και | 5 εμπλησθωσι] εμπληθωσι 147 εμπλησθωσι 147^a || v. 2 επι της γης αντης] ουκ εν Αιγυπτ. αλλ' εν τη Ιουδα 147^{me} | 6 αναλαμψη] -ει 147 -η 147^a | 8 Κυριος]+ο θεος ο παντοκρατωρ (not as H. and P. Κυριος ο Θεος) | 18 εστιν] εστι 147 επι 147^a | 19 απερεισηται] απερησηται 147 απερισηται 147^a | επι τον τοιχον] 147 (not εις τον τ. as H. and P.) | 22 ενεγκητε] ? 147 ενεγκητε 147^a || vi. 1 αυτοι] εαντοι 147 ut id αυτοι 147^a | 10 λημφονται] λειψονται 147 ληψονται 147^a | 14 Εμαθ] υμαθ 147 ειμαθ 147^a || vii. 5 αναστησει] -ση | 10 εξαπεστειλεν] -ε | Αμασιας] μεσιας | 11 τελευτησει] -ση | 13 ουκετι προσθειει] 147 (not as H. and P. ουκετι μη πρ.) | 14 και κνιζων] om και | 17 πορνευσει] -ση | και ου εν γη] και εσυ εν γη || viii. 3 σιωπην] σι***ωπην (three letters illegible) | 5 λεγοντεις] 147 (not as H. and P. "pr οι") | μετρον] μητρον | 7 επιλησθησεται]

επιλιστ. 147 *επιληστ.* 147^a | 8 *πενθησει]* -*ση* 147 -*σει* 147^a | 11 *κυριος*] 147 (not as H. and P. “bis scr.”) | 13 *εκλειψοντων]* *εκληψ.* 147 *εκλειψ.* 147^a || ix. 1 *ανασωζομενος* 147 *ανασωζομενος* 147^a | 6 *Κυριος*] +*ο θεος* (not as H. and P. *ο θεος ο Παντοκρατωρ*) | 12 *εκζητησωσιν]* 147 (not as H. and P. “+με”) | *εφ ους*] *εφ α* | 13 *περκασει]* -*η* ||.

See further on this MS. pp. 10—14.

153¹.

H. and P.: “Cod. Palat. Heidelb. Bibl. Vat. in Charta bombycina; signat. num. 273. Continet Cyrillum Ep. Alex. in aliquot prophetas; ex Minoribus deest tantum Zacharias.” Swete gives the date x. cent. (p. 167). It belongs to the Luc. Recension, and to the sub-group 36 51 233 with which it closely agrees².

233. (ρ)

H. and P.: “Cod. Vat. membr. num. 2067, olim monasterii S. Bas. in 4^{to}. Con. Pr. omnes, tum Maj. tum Min. saec. XII. exaratus. Liber Esaiae divisus est in cxxix. sectiones: asterisci, tanquam virgulae, a prima manu in marg. notantur.” Field and Swete reckon it as Luc., not so Cornill; but in view of its very close relationship to 36 51 153, which are admittedly Luc., it is difficult to see why it should not be regarded as belonging to the same recension.

228. (φ)

“Cod. Vat. bombycinus, num. Gr. 1764.” H. and P. give the date “c. saec. XIII,” but in their preface to Daniel there is this note, “228, saec. XIV.” This MS. contains all the Prophets, together with a Catena, and “Lives of the Prophets” by Dorotheus, added to the Minor Prophets. There are many interlinear and marginal notes, additions and corrections, which are interesting as indicating to which recension the MS. belongs. It is regarded as belonging to the Hesychian group by Cornill (pp. 24, 66 f.) and Swete (pp. 167, 482); Klostermann, however, was led to a somewhat different conclusion: “Mir fiel im Iesaia schon früh

¹ Cornill does not discuss this MS.

² In the book of Micah this MS. exhibits considerably more individuality than in *Amos*.

ihr Schwanken zwischen jener Familie (Hes.) und Lucian auf. Las ich nun noch die Bemerkung der Oxforder: Inter lineas notantur ab altera antiqua manu variae lectiones ex aliis exemplaribus, so schien mir sicher, dass sie zwar ursprünglich der genannten Gruppe angehörig, später Lucian korrigiert sei (pp. 13, 14). This is a conclusion which one feels to be irresistible when comparing 228 with MSS. which are without question Hesychian or Lucianic. The additional remark may however be made that the additions and corrections are not exclusively Lucianic, but that among the “alia exemplaria” were some of a Hesychian type as well; only on this supposition can some of the corrections be explained. Many of the readings (of the original hand) agree with Luc. MSS. against Hes. MSS., so much so that it would appear that the writer of this MS. made use of MSS. belonging to both the Hes. and Luc. recensions, leaning, in his choice of readings, to the former rather more than to the latter. Then, as has just been remarked, later corrections and additions were made from Hes. as well as from Luc. MSS. The witness of this MS. is therefore entirely unreliable, and for this reason has not been included in the *apparatus criticus*.

A few examples of Lucianic corrections are appended :

i. 11 *επι γης*

This is corrected to *επι την γην*; all the Hes. MSS. have *επι γης*, while all the Luc. MSS. have *επι την γην*.

i. 12 *εις Θαιμαν*

Corrected to *εκ Θαιμαν*, which is preponderantly, though not exclusively, Lucianic.

iv. 3 *και εξενεχθησεσθε γυμναι κατεναντι αλληλων*

This is the reading of every Hes. MS. (with the exception of 238 which frequently has Luc. readings, see below), whereas the marginal addition *γυνη και ανηρ αυτης* after *γυμναι* is thoroughly Lucianic (it is however omitted by the Complutensian).

iv. 9 *επληθυνατε*

The marginal addition here is pr *και + του ασεβησαι ους*; no Hes. MS., excepting 238, has this addition, whereas all

the Luc. MSS., excepting two, have it (the Compl. again omits).

vi. 2 διαβητε παντες και ειδετε

The addition *εις Χαλανην* is made, which, though found in two Hes. MSS., is characteristically Lucianic (the Compl. omits it; Vulg. has it).

vi. 8 ωμοσεν Κυριος καθ' εαυτου

There is added: *λεγων Κυριος ο θεος των δυναμεων*, which is preponderantly Luc. (it is om. by the O.L. and the Compl. but the Vulg. has it).

viii. 5 και τα σαββατα

After *και* is inserted in all Luc. MSS. *ποτε ηξει*, but no Hes. MSS., unless [238] be an exception, have these words (O.L. and Compl. omit).

ix. 3 εαν ευκατακρυβωσιν

Above the line *και* is added which all Luc. MSS. have, but no Hes. (the Compl. omits *και*).

ix. 10 λαου μον

Mg. pr *tou*, a Luc. correction; no Hes. MS. reads *tou* (Compl. here agrees with the Luc. MSS.).

ix. 10 επ αυτους

Above the line is the correction *επ αυτα*, which is Lucianic; no Hes. MS., excepting 238, has it (the Compl. again witnesses against Luc.).

On the other hand the following are some examples where the original reading is of a Lucianic character while the addition or correction is Hesychian:

ii. 16 ο κραταιος ου μη

This is omitted, in common with most Luc. MSS. (and Compl.), but added in the mg., apparently from a Hesychian MS., as almost all the Hes. MSS. have it (Q is an exc.).

iii. 9 καταδυναστειαν

All Luc. MSS. but two (Compl. as well) read this without the art. *την*, all Hes. MSS. read *την*; the mg. addition therefore must be a Hes. correction.

v. 11 *ξεστους*

This is corrected to *ξυστους* which all the Hes. MSS. have, whereas *ξεστους* is Luc.; Compl. also reads *ξεστους*.

viii. 1, 2 *ιξεντου· και ειπεν Κυριος προς με Τι συ βλεπεις Αμως και ειπον Αγγος*

These words are omitted; the omission is found only in Luc. MSS., every Hes. MS. has the words; when, therefore, we find that a later hand has added them in the mg. of 228, the probability is that the addition is made from a Hes. MS.

viii. 6 *πασης πραξεως*

This is what nearly all the Luc. MSS. read; the Hes. have *παντος γενηματος* (Compl. reads *πασης παραθεσεως*).

ix. 1 *ιλαστηριον*

The mg. reads *θυσιαστηριον* which is a Hes. correction (O.L. super propitiatorium; Compl. *θυσιαστηριον*).

The variations here may not appear to be of an important character, but they seem to throw some light on the recensional character of the parents of 228. The cumulative evidence is stronger than that of individual cases; there are approximately (in the book of Amos) eighty Lucianic corrections, fifty Hesychian corrections, fifty instances in which 228 differs from both the Luc. and Hes. readings, and some sixty where all three agree.

238. (G)

Holmes and Parsons remark on this MS.: "Cod. Bibl. Vaticanae, signat. 1553. Continet Ezekiel cum Catena Patrum." As readings are cited from it in the App. Crit. of every single book of the Minor Prophets, this description is misleading. It should really be numbered "97," as this number represents that part of the MS. which contains the Minor Prophets. As Klostermann (p. 11) has pointed out, the two Vatican numbers gr. 1153 and gr. 1154, which are parts of the same MS., are equivalent to H. and P.'s 33 97 238, these being likewise parts of one and the same MS.; 1153=97, and 1154=33 238; of these 33 contains Jer., Dan., 97 the Minor Prophets and Isaiah, 238 Ezekiel.

This MS. is classed among those of the Hesychian recension (Cornill p. 20, Swete pp. 167, 482); a comparison, however, between it and other Hes. MSS. reveals the fact that it frequently disagrees with them, and as frequently agrees with those that are admittedly Lucianic. The following are some examples of this from the book of Amos (the Hesychian reading is within the bracket, the Luc. and 238 outside):

i. 3 αυτον] αυτην | των εν Γαλααδ] των Γαλααδιων | 11 αυτους 1^o] αυτην | αυτους 2^o] αυτον | τον αδελφον αυτου] τον αδελφον εαυτου | επι γησ] επι την γην | 12 εις Θαιμαν] εκ Θαιμαν | 15 πορευσονται] πορευεσται | οι βασιλεις αυτης] Μελχομ | ii. 3 κριτην] κριτας | 6 αργυριου δικαιων] το δικαιου αργυριου | 9 εξηρανα] εξηρα | 16 ευρησει] ευρη | διωξεται] φευξεται | iii. 12 εν Δαμασκω] +κλινει | 14 πεσουνται] πεσειται | 15 προστεθησονται] αφανισθησονται | iv. 3 γυμναι]+γυνη και ο ανηρ αυτης | 9 επληθυνατε] ργ και+τον ασεβησαι ους | v. 3 υπολειφθησονται 1^o 2^o] +εν αυτη | vi. 1 αυτοι] εν αυταις | 2 ειδετε] ιδετε εις Χαλανην | τα ορεια αυτων εστιν] εστιν τα ορια αυτων | viii. 3 ουκ εστι] ου μη γενηται | 14 κνιζων συκαμινα] τρ | viii. 5 τα σαββατα] ργ και ποτε ηξει | 5 μετρον μικρον] μικρον το μετρον | ix. 8 των αμαρτωλων] την αμαρτωλον | ουκ εις τελος] εις τελος ου μη | 9 εν πασιν τοις εθνεσιν τον οικον Ισραηλ] τον οικον Ισραηλ εν πασι τοις εθνεσιν | .

In all these cases 238 (97) stands quite alone among the Hes. MSS., while agreeing with all, or the majority, of the Luc. MSS.; this occurs eighty-two times in the book of Amos. There are, moreover, a large number of cases in which one or two other Hes. MSS. agree with 238 (97) against the majority, and conform to Lucianic readings. From this one might be inclined to regard this MS. as belonging to the Lucianic rather than to the Hesychian group. It will, however, be interesting to take the witness of the O.L., though the fragmentary remains of this version make its witness very incomplete.

vi. 1. The Hes. group read *και εισηλθον αυτοι, οικος του Ισραηλ*; the Luc. group, with 238, read *εν αυταις* instead of *αυτοι*; the O.L. reads: *et superintraverunt in eis, domus istrahel.* Here 238 is supported by the O.L. in its agreement with the Lucianic.

vi. 2. Hes. *διαβητε παντες και ειδετε*, Luc. *διαβητε παντες και ιδετε εις Χαλανην*, 238 agreeing with the latter; the O.L. reads: *transite omnes et videte.* In this case the O.L. does not support 238, though the latter has most likely the more correct reading (see further on this verse p. 96).

viii. 5. *ποτε διελευσεται ο μην*

καὶ εμπλησσομεν καὶ τα σαββατα... so Hes., but Luc. inserts between *καὶ* and *τα σαββατα*, ποτε ηξει; 238, alone among Hes. MSS., agrees with the latter; the O.L. reads: quanto transeat messis ut adquiramus et sabbata... again going against 238. viii. 9. Hes.: *καὶ συσκοτασει επι της γης εν ημερᾳ το φως*, Luc.: ...εν ημερᾳ φωτος,—238 agrees with Luc., excepting that *του* precedes *φωτος*. O.L.: et contenebrescat super terram dies lucis, or, according to Tyconius, et tenebricabit super terram dies luminis. In this case 238 is supported by the Lucianic O.L. vi. 8. *οτι ωμοσεν Κυριος καθ εαυτου* (Hes.); O.L. quoniam juravit dominus per semet ipsum; so that the addition made by 238, together with most of the Luc. MSS.,—ο θεος των δυναμεων—is not supported by O.L.; the same result is seen in vii. 16.: Hes. ον μη οχλαγωγης, Luc. (mostly) and 238 ον μη οχλαγωγει,—O.L.: non congregabis.—These instances do not, it is true, shed much light on the subject of 238's recensional character; but one point, at any rate, is clear: 238 is closely connected with the Greek MSS. of the Lucianic type;—the fact that the O.L. is frequently found not to agree with it or with the Grk. Luc. MSS., only emphasizes this connection. In all probability, 238, like 228, belonged originally to the Hesychian group, but has been corrected by a MS. or MSS. of the Luc. recension. But, as has been already remarked, the evidence afforded by the text of Amos is too slender for the purpose of definite conclusions.

[198. (*ν*)

I draw attention to this MS. (belonging to the Hesychian recension, cf. Swete, *Intr. O.T.* pp. 167, 482, Burkitt, *Rules of Tyc.* p. cviii., where it is included in the Hes. group 87 91 97 306) only in order to point out a discrepancy in H. and P. Their note on it is as follows: “Cod. Bibl. Reg. Paris. olim Colbertin. membran. signat. num. XIV. quo continentur Prophetae Mich. Joel, Abd. Jon. Nah. integri; Esaias, Jer. Ez. Osea, Mal. mutili. Saec. XI. exaratus esse videtur. Incipit a ver. 9, cap. XIX. A voc. ουκ εργαζη com. 9, cap. XLV. ad voc. εκ κοιλιας com. 5, cap. XLIX. inclus. desunt omnia.” This note occurs in the Praef. ad Es.; a further note is given in the Praef. ad XII. Proph. Min.:

"A com. 12, cap. II. Malachiae usque ad finem libri desunt omnia." From the former of these descriptions it is clear that the books of Am. Hab. Zeph. Hag. Zech. are wanting; nevertheless in each of these books, as well as in the others, readings from this MS. are given in the app. crit. I have, moreover, received a letter from the Librarian of the Paris Library, saying that this MS. does not contain the book of Amos; he says it belongs to the 10th cent.; in the *Intr. O.T.* its date is given as the 9th cent.]

B. TEXT.

Cod. Marchalianus. Q.
(*Hesychian Recension.*)

Αμως Β

Chap. i.

1 Λόγοι Ἀμώς οἱ ἐγένοντο ἐν Ἀκκαρεὶ ἐκ Θεκούε, οὓς εἶδεν ὑπὲρ Ἱερουσαλὴμ ἐν ἡμέραις Ὁρέου βασιλέως Ἰούδα καὶ ἐν ἡμέραις Ἱεροβοάμ τοῦ Ἰωὰς βασιλέως Ἰσραὴλ, πρὸ δύο ἑτῶν τοῦ σεισμοῦ.

2 Καὶ εἶπεν Κύριος ἐκ Σιῶν ἐφθέγξατο, καὶ ἐξ Ἱερουσαλὴμ ἔβωκε φωνὴν αὐτοῦ, καὶ ἐπένθησαν αἱ νομαὶ τῶν ποιμένων, καὶ ἐξηράνθη ἡ κορυφὴ τοῦ Καρμήλου.

i. 1 εν Ακκαρει] εν καριαθιαρει 68
87 238 εν καριαθηρι 91 | ειδεν] ιδεν 49
ειπε 68 | υπερ] περι 68 87 91 | και εν
ημεραις] om 68

2 Ιερουσαλημ] Ισραηλ 26 | ποιμενων]
ποιμενων Q^a | και 4^o] adscr. ab al. m. 238

Cod. Pachomianus. 22.
(*Lucianic Recension.*)

Αμως Γ

Chap. i.

1 Λόγοι Ἀμώς οἱ ἐγένοντο ἐν καριαθιαρεὶ ἐκ Θεκούε, οὓς ίδεν ἡπὶ Ἱερουσαλὴμ ἐν ἡμέραις Ὁρέου βασιλέως Ἰούδα καὶ ἐν ἡμέραις Ἱεροβοάμ τοῦ Ἰωὰς βασιλέως Ἰσραὴλ, πρὸ δύο ἑτῶν τοῦ σεισμοῦ.

2 Καὶ εἶπεν Κύριος ἐκ Σιῶν ἐφθέγξατο καὶ ἐξ Ἱερουσαλὴμ ἔβωκε φωνὴν αὐτοῦ, καὶ ἐπένθησαν αἱ νομαὶ τῶν ποιμένων, καὶ ἐξηράνθη ἡ κορυφὴ τοῦ Καρμήλου.

i. 1 καριαθιαρει] Ακκαρει 47 162
καριαθιαρι 51 | εκ θεκουε] εν θ. 62 | ιδεν]
ειδεν 62 ειδε 147 | επι] περι 62 147 | εν
ημεραις 1^o] εν ημερα 153 | Ιουδα] pr τον 153

2 και ειπεν] om 51 hab 51^a ειπε 62 147

i 3

Q

3 Καὶ ἀπενέκοιτο Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτὸν, ἀνθ' ὃν ἔπριζον πρίοσι σιδηροῖς ἐν γαστρὶ ἔχούσας τῶν ἐν Γαλαάδ·

4 καὶ ἔξαποστελὼ πῦρ εἰς τὸν οἶκον Ἀξάνδρη, καὶ καταφάγεται θεμέλια νιόν Ἀδέρ·

5 καὶ συντρίψω μοχλοὺς Δαμασκοῦ, καὶ ἔξολοθρεύσω κατοικοῦντας ἐκ πεδίου "Ων, καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν Χαρράν, καὶ αἰχμαλωτεύσομαι λαὸς Συρίας ἐπίκλητος, λέγει Κύριος.

6 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Γάζης καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἔνεκεν τοῦ αἰχμαλωτεύσαι αὐτοὺς αἰχμαλωσίαν τὸν Σαλωμών, τοῦ συγκλεῖσαι εἰς τὴν Ἰδουμαίαν·

7 καὶ ἔξαποστελὼ πῦρ ἐπὶ τὰ τείχη Γάζης, καὶ καταφάγεται θεμέλια αὐτῆς.

8 καὶ ἔξολοθρεύσω κατοικοῦντας ἐξ Ἀξώτου, καὶ ἔξαρθήσομαι φυλὴ ἐξ Ἀσκάλωνος, καὶ ἐπάξω

3 αὐτον] αὐτην 238 αυτον 68 87 | πριστι] pr en 26 238 | εν γαστρι] pr τας Q^{me} | των εν Γαλααδ] των Γαλααδιτων 238 των τη Γαλααδ 87

4 θεμελια] pr τα Q^a

5 κατοικουντας] pr τους 106 | αιχμαλωτεύσομαι] εν sup lin αιχμαλωτισθησομαι Q^a 26 49 106 | Συριας] Ασσυριας 106 91

6 αποστραφησομαι] -σωμαι 26 | αυτον 1^o] αυτην Q^a αυτον 91

22

3 Καὶ εἰπε Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτήν, ἀνθ' ὃν ἔπριζον πρίοσι σιδηροῖς τὰς ἐν γαστρὶ ἔχούσας τῶν γαλααδιτῶν·

4 καὶ ἔποστελὼ πῦρ εἰς τὸν οἶκον Ἀξάνδρη, καὶ καταφάγεται θεμέλια νιόν Ἀδέρ·

5 καὶ συντρίψω μοχλοὺς Δαμασκοῦ, καὶ ἔξολοθρεύσω κατοικοῦντας ἐκ πεδίου, καὶ κατακόψω φυλὴν ἐξ ἀνδρῶν Χαρράν, καὶ αἰχμαλωτεύσομαι λαὸς Συρίας ἐπίκλητος, λέγει Κύριος.

6 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Γάζης καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἔνεκεν τοῦ αἰχμαλωτεύσαι αὐτοὺς αἰχμαλωσίαν Σαλομών, τοῦ συγκλεῖσαι εἰς τὴν Ἰδουμαίαν·

7 καὶ ἔξαποστελὼ πῦρ ἐπὶ τὰ τείχη Γάζης, καὶ καταφάγεται τὰ θεμέλια αὐτῆς.

8 καὶ ἔξολοθρεύσω κατοικοῦντας ἐξ Ἀξώτου, καὶ ἔξαρθήσομαι φυλὴ ἐξ Ἀσκάλωνος, καὶ ἐπάξω

3 ασεβειαι] ασεβειαι 147^a | επριζον] επριζων 62 147 | πριστι] εν πριστω 36 51 62 95 147 185 (sinε ν 62 147) | των Γαλααδιτων] των εν Γαλααδ 62 147 των τη Γαλααδ 153

5 πεδιονω] πεδιον Ων 62 πεδιω 147

6 Ταδε λεγει Κυριος] om 147 | αυτον 1^o] αυτην 62 147 | του συγκλεισαι] om του 95 185 συνκλησαι 62

8 εξαρθησοαι] εξαριθμησοαι 95 εξαριθμηθησοαι 185

i 8

Q

τὴν χεῖρά μου ἐπὶ Ἀκκαρών,
καὶ ἀπολοῦνται οἱ κατάλοιποι
τῶν ἀλλοφύλων, λέγει Κύριος.

9 Τάδε λέγει Κύριος Ἐπὶ
ταῖς τρισὶν ἀσεβείαις Τύρου καὶ
ἐπὶ ταῖς τέσσαρσιν οὐκ ἀπο-
στραφήσομαι αὐτῆν, ἀνθ' ὧν
συνέκλεισαν αἰχμαλωσίαν τοῦ
Σαλωμᾶν εἰς τὴν Ἰδουμαίαν, καὶ
οὐκ ἐμνήσθησαν διαθήκης
ἀδελφῶν.

10 καὶ ἔξαποστελῷ πῦρ ἐπὶ
τὰ τείχη Τύρου, καὶ καταφάγεται
τὰ θεμέλια αὐτῆς.

11 Τάδε λέγει Κύριος Ἐπὶ
ταῖς τρισὶν ἀσεβείαις τῆς Ἰδου-
μαίας καὶ ἐπὶ ταῖς τέσσαρσιν
οὐκ ἀποστραφήσομαι αὐτούς,
ἴνεκα τοῦ διώξαι αὐτοὺς ἐν
ρόμφαιᾳ τὸν ἀδελφὸν αὐτοῦ, καὶ
ἔλυμήνατο μήτραν ἐπὶ γῆς, καὶ
ἥρπασεν εἰς μαρτύριον φρίκην
αὐτοῦ, καὶ τὸ ὅρμημα αὐτοῦ
ἐφύλαξεν εἰς νῖκος.

8 των αλλοφύλων] ομ των 87 | Κύριος]
bis scr. 68

9 αυτῷ] αὐτὸν Q^a αὐτοὺς 68 87 |
Σαλωμῶν] Σαλωμῶντος 91 | Ἰδουμαίαν]
Ιουδαίαν 106

10 τα θεμέλια] ομ τα 106

11 Ἰδουμαίας] Ιουδαίας (sup. scr. ab
al. m. Ηδουμεας mg. Edom) 106 | απο-
στραφήσομαι] ἀμαὶ 26 | αὐτοὺς 1^o] αὐτην
238 | ενεκα] ενεκεν 26 49 91 106 238 |
αὐτοὺς 2^o] αὐτον 238 | τον αδ. αυτου] τον
αδ. εαυτον 238 τοις αδελφοις αυτου 68 |
επι γης] επι την γην 238 | ηρπασεν] ητοι-
μασα 68 ητοιμασεν 87 91 | φρικην αυτου]
φρ. εαυτου 238 | ορμημα αυτου] ορ. εαυτου
238 | νικος 49 106 238

22

τὴν χεῖρά μου ἐπὶ Ἀκκαρών,
καὶ ἀπολοῦνται οἱ κατάλοιποι
τῶν ἀλλοφύλων, λέγει Κύριος.

9 Τάδε λέγει Κύριος Ἐπὶ
ταῖς τρισὶν ἀσεβείαις Τύρου καὶ
ἐπὶ ταῖς τέσσαρσιν οὐκ ἀπο-
στραφήσομαι αὐτήν, ἀνθ' ὧν
συνέκλεισαν αἰχμαλωσίαν τοῦ
σαλομῶν εἰς τὴν Ἰδουμαίαν, καὶ
οὐκ ἐμνήσθησαν διαθήκης
ἀδελφῶν.

10 καὶ ἔξαποστελῷ πῦρ ἐπὶ
τὰ τείχη Τύρου, καὶ καταφάγεται
τὰ θεμέλια αὐτῆς.

11 Τάδε λέγει Κύριος Ἐπὶ
ταῖς τρισὶν ἀσεβείαις τῆς Ἰδου-
μαίας καὶ ἐπὶ ταῖς τέσσαρσιν
οὐκ ἀποστραφήσομαι αὐτήν,
ἴνεκεν τοῦ διώξαι αὐτὸν ἐν
ρόμφαιᾳ τὸν ἀδελφὸν ξαντοῦ, καὶ
ἔλυμήνατο μήτραν ἐπὶ την γῆν,
καὶ ἥρπασεν εἰς μαρτύριον φρίκην
ξαντοῦ, καὶ τὸ ὅρμημα αὐτοῦ
ἐφύλαξεν εἰς νίκος.

9 ασεβείαις] ασεβειας 147 | Τύρου] pr
συριας 147 | τεσσαρσιν] τεσσαρσιν 62 | αυτην]
αυτοις 153 | του] τους 95 185

10 τα θεμέλια] ομ τα 62 147 233

11 αδελφον] λαον 233 | μητραν] μητερα
62 147 μητραν 147^a | επι την γην] επι της
γης 51 | εαυτου 2^o 3^o] αυτου 62 147 |
νικος] νικος 62 147

i 12

Q

12 καὶ ἐξαποστελῶ πῦρ εἰς Θαιμάν, καὶ καταφάγεται θεμέλια τειχέων αὐτῆς.

13 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβίαις νιῶν Ἀμμὸν καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτὸν, ἀνθ' ὃν ἀνέσχιξον τὰς ἐν γαστρὶ ἔχουσας τῶν Γαλααδιτῶν, ὅπως ἐνπλατύνωσιν τὰ ὄρια ἑαυτῶν·

14 καὶ ἀνάψω πῦρ ἐπὶ τὰ τείχη Ῥαββά, καὶ καταφάγεται τὰ θεμέλια αὐτῆς μετὰ κραυγῆς ἐν ἡμέρᾳ πολέμου, καὶ σεισθήσεται ἐν ἡμέραις συντελείας αὐτῆς.

15 καὶ πορεύσονται οἱ βασιλεῖς αὐτῆς ἐν αὐχμαλωσίᾳ, οἱ ἱερεῖς αὐτῶν καὶ οἱ ἄρχοντες αὐτῶν ἐπὶ τὸ αὐτό, λέγει Κύριος.

12 εἰς Θαιμάν] θεμαν 87 εκ Θαιμαν 238

13 νιῶν] πην 68 ομ 91 | αὐτον] αυτοὺς 49 87 106 238 | τας εν γαστρὶ εχουσας] ομ 106 (hab. mg. ab al. m.) | των Γαλααδιτων] pr τα ορη 106 Γαλααδιτῶν Q^a | οπως ενπλατυνωσιν] εμπλατυνωσιν Q^a οι οιωστε εμπλατυναι Q^m οπως αν πλατυνωσι 106

14 αναψω] οι ο εξαψω Q^m | Ραββα] Ραμαν 87 | τα θεμελια] ομ τα 26 49 238 | μετα κραυγη] pr και 26 | εν ημερα πολεμου] εν ημερα πολεως μου 26 | ημεραι] ημερα 49 68 87 106 238

15 πορευσονται] πορευσεται 238 | οι βασιλεις αυτησ] Μελχομ 238 | οι ιερεις αυτων] οι ιερ. αυτον 238 και οι ιερ. (sine αυτων) 106 | αυτων 1^o] αυτον Q^a | αυτων 2^o] ομ οι Γ αυτον Q^m αυτον 238

22

12 καὶ ἐξαποστελῶ πῦρ εἰς Θαιμάν, καὶ καταφάγεται θεμέλια τειχέων αὐτῆς.

13 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβίαις νιῶν Ἀμμὸν καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτὸν, ἀνθ' ὃν ἀνέσχιξον τὰς ἐν γαστρὶ ἔχουσας τῶν Γαλααδιτῶν, ὅπως ἐνπλατύνωσιν τὰ ὄρια αὐτῶν·

14 καὶ ἀνάψω πῦρ ἐπὶ τὰ τείχη Ῥαββά, καὶ καταφάγεται θεμέλια αὐτῆς μετὰ κραυγῆς ἐν ἡμέρᾳ πολέμου, καὶ σεισθήσεται ἐν ἡμέρᾳ συντελείας αὐτῆς.

15 καὶ πορεύσεται μελχομ ἐν αὐχμαλωσίᾳ, οἱ ἱερεῖς αὐτοῦ καὶ οἱ ἄρχοντες αὐτοῦ ἐπὶ τὸ αὐτό, λέγει Κύριος.

12 εκ Θαιμαν] εις θαιμαν 95 185 εις θεμεν 62 147

13 τεσσαρσιν] τεταρσιν 62 | ανεσχιξον] ανεσχιξων 147 | ενπλατυνωσιν] εμπλατυνωσιν (62 sed sine ν fin.) 147 αν πλατυνωσι 95 185

14 εν ημερα πολεμου και σεισθησetai] ομ 51

15 Μελχομ] μελχωμ 95 185 | αυτου 1^o] αυτοι 95 185 | αυτον 2^o] αυτων 62 147

Chap. ii. 1 Q

1 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Μωὰβ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν κατέκαυσαν τὰ ὅστα βασιλέως τῆς Ἰδουμαίας εἰς κονίαν.

2 καὶ ἔξαποστελὼ πῦρ ἐπὶ Μωάβ, καὶ καταφάγεται θεμέλια τῶν πόλεων αὐτῶν, καὶ ἀποθανεῖται ἐν ἀδυναμίᾳ Μωὰβ μετὰ κραυγῆς καὶ μετὰ φωνῆς σάλπιγγος.

3 καὶ ἔξολοθρεύσω κριτὴν ἐξ αὐτῆς, καὶ πάντας τοὺς ἄρχοντας αὐτῆς ἀποκτενὼ μετ' αὐτῆς, λέγει Κύριος.

4 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις νίῶν Ἰούδα καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκα τοῦ ἀπώσασθαι αὐτοὺς τὸν νόμον τοῦ κυρίου, καὶ τὰ προστάγματα αὐτοῦ οὐκ ἐφυλά-

1 αποστραφησομαι] -σωμαι 26 | αυτον]
αυτον 87 91 | της Ιδουμαιας] ομ της 91
238

2 επι] εις Q^a | των πολεων αυτων] των πολ.
αυτης Q^a της Καριωθ Q^{mb} των πολ.
αυτον 238 | μετα κραυγης] μετα φωνης 68
87 238 | και μετα φωνης] και μετα κραυγης
68 87 238 ομ μετα 26

3 κριτην] κριτας 238 | εξ αυτης] εξ αυτου
238 | παντας] pr τους 26 49 | τους αρχον-
τας] ομ 26 49 68 87 91 106 238 ομ τους
Q^a | μετ αυτης] ομ 68 87 91 μετ αυτου Q^a
σ' -της Q^{mb}

4 αποστραφησομαι] -ωμαι 26 | αυτον 1^o]
αυτον Q^a | ενεκεν] ενεκεν 26 49 106 238 |
τον νομον]+τον φυσικον 68 | τον κυριου]
ομ του 238 του θεου 68

Chap. ii. 22

1 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Μωὰβ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν κατέκαυσεν τὰ ὅστα βασιλέως τῆς Ιδουμαίας εἰς κονίαν.

2 καὶ ἔξαποστελὼ πῦρ ἐπὶ Μωάβ, καὶ καταφάγεται θεμέλια τῶν πόλεων αὐτῶν, καὶ ἀποθανεῖται ἐν ἀδυναμίᾳ Μωὰβ μετὰ φωνῆς καὶ μετὰ κραυγῆς σάλπιγγος.

3 καὶ ἔξολοθρεύσω κριτὰς ἐξ αὐτῶν, καὶ πάντας ἄρχοντας αὐτοῦ ἀποκτενὼ μετ' αὐτοῦ, λέγει Κύριος.

4 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις νίῶν Ἰούδα καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκεν τοῦ ἀπώσασθαι αὐτούς τὸν νόμον κυρίου, καὶ τὰ προστάγματα αὐτοῦ οὐκ ἐφυλά-

1 τεσσάρσιν] τεταρσιν 62 | αυτον]
αυτον 153 αυτων 95 185 | κατεκαυσεν]
κατεκαυσε 233 | τα οστα] ponit post
Ιδουμαιας 233

2 θεμέλια] pr τα 48+αυτων 62 | των]
ομ 62 | αυτου] αυτης 48 αυτων 233 |
αδυναμια] αδυναμα 147^a αδυναμεια 62 |
μετα 1^o] ομ 233 | φωνης] κραυγης 48 153
233 | κραυγης] φωνης 48 153 233

3 εξόλοθρευσω] εξόλοθρευσω 36 48 51
95 153 185 233 | κριτας] κριτην 48 153
233 | αυτον 1^o] αυτης 48 153 233 | παντας
αρχοντας αυτου] παντας αυτης 48 233 τους
αρχοντας 153 ομ αυτον 62 147

4 αυτον 1^o] αυτον 48 153 | ενεκεν]
ενεκεν 48 153 233 | κυριου] pr του 48

ii 4 Q

ξαντο, καὶ ἐπλάνησεν αὐτοὺς τὰ μάταια αὐτῶν ἀ ἐποίησαν, οἷς ἔξηκολούθησαν οἱ πατέρες αὐτῶν ὅπισα αὐτῶν·

5 καὶ ἔξαποστελὼ πῦρ ἐπὶ Ἰούδαν, καὶ καταφάγεται θεμέλια Ἱερουσαλήμ.

6 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Ἰσραὴλ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἀπέδοντο ἀργυρίου δίκαιον, καὶ πένητα ἔνεκεν ὑποδημάτων,

7 τὰ πατούντα ἐπὶ τὸν χοῦν τῆς γῆς, ἐκονδύλιζον εἰς κεφαλὰς πτωχῶν, καὶ ὁδὸν ταπεινῶν φέκλειναν, καὶ υἱὸς καὶ πατὴρ αὐτοῦ εἰσεπορεύοντο πρὸς τὴν αὐτὴν παιδίσκην, ὅπως βεβηλώσωσι τὸ ὄνομα τοῦ θεού αὐτῶν·

8 καὶ τὰ ἴματα αὐτῶν δεσμεύοντες σχοινίοις παραπετάσματα ἐποίουν ἔχόμενα τοῦ θυσιαστηρίου, καὶ οἰνον ἐκ

4 επλανησεν] -σαν 68 87 91 | εποιησαν] εποιησεν 49 οι 68 87 91 hab 91^a | οις] pr και 49

5 εξαποστελω] αποστελω 238 | Ιερουσαλημ] pr επι 68 87

6 Επι ταις τρισιν ασεβειαις Ισραηλ] οι 68 | αυτον] αντουσ 49 87 | αργυριου δικαιον] το δικαιον αργυριου 238

7 τα πατουντα] των πατουντων 87 91 238 και των πατουντων 68 | εξεκλειναν] εξεκλινον 238

22

ξαντο, καὶ ἐπλάνησεν αὐτοὺς τὰ μάταια αὐτῶν ἀ ἐποίησαν, οἷς ἔξηκολούθησαν οἱ πατέρες αὐτῶν ὅπισα αὐτῶν·

5 καὶ ἔξαποστελὼ πῦρ ἐπὶ Ἰούδαν, καὶ καταφάγεται θεμέλια Ἱερουσαλήμ.

6 Τάδε λέγει Κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις Ἰσραὴλ καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτόν, ἀνθ' ὧν ἀπέδοντο τὸ δίκαιον ἀργυρίου, καὶ πένητα ἔνεκεν ὑποδημάτων,

7 τῶν πατουντῶν ἐπὶ τὸν χοῦν τῆς γῆς, καὶ ἐκονδύλιζον εἰς κεφαλὰς πτωχῶν, καὶ ὁδὸν ταπεινῶν φέκλινον, καὶ υἱὸς καὶ πατὴρ αὐτοῦ εἰσεπορεύοντο πρὸς τὴν αὐτὴν παιδίσκην, ὅπως βεβηλώσωσι τὸ ὄνομα τοῦ θεού αὐτῶν·

8 καὶ τὰ ἴματα αὐτῶν δεσμεύοντες σχοινίοις παραπέτασμα ἐποίουν ἔχόμενα τοῦ θυσιαστηρίου, καὶ οἰνον ἐκ

4 επλανησεν] -σαν 153 | εποιησαν] -σεν 153 | οις] pr και 36

5 Ιερουσαλημ] Ισραηλ 62 147

6 αυτον] αυτων 62 147 | το δικαιον αργυριου] αργυριου δικαιον 48 153 233 δικαιον αργυριου εν κρισει 62 147 tr 95 185

7 των πατουντων] τα πατουντα 48 233 οι 153 | εκονδυλιζον] -ων 62 147 | πτωχων] πτωχων 147 | εξεκλινον] -αν 48 153 185 233 | πατηρ] pr ο 36 51 | αυτον] οι 153 | βεβηλωσωσι] βεβηλωσιν 48 βεβηλουσωσι 153

ii 8

Q

συκοφαντιῶν ἔπινον ἐν τῷ οἴκῳ τοῦ θεοῦ αὐτῶν.

9 ἐγὼ δὲ ἐξῆρα τὸν Ἀμορραῖον προσώπου αὐτῶν, οὐ ην καθὼς ὑψός κέρδους τὸ ὑψός αὐτοῦ, καὶ ἴσχυρὸς ἦν ὡς δρῦς, καὶ ἐξῆρα τὸν καρπὸν αὐτοῦ ἐπάνωθεν καὶ τὰς ρίζας αὐτοῦ ὑποκάτωθεν.

10 καὶ ἐγὼ ἀνήγαγον ὑμᾶς ἐκ γῆς Αἰγύπτου, καὶ περιήγαγον ὑμᾶς ἐν τῇ ἐρήμῳ τεσσαροκανταετῇ τοῦ κατακληρονομῆσαι τὴν γῆν τῶν Ἀμμοραίων·

11 καὶ ἔλαβον ἐκ τῶν νιῶν εἰς προφήτας, καὶ ἐκ τῶν νεανίσκων ὑμῶν εἰς ἀγιασμόν· μὴ οὐκ ιστεν ταῦτα, νιὸι Ἰσραὴλ; λέγει Κύριος.

12 καὶ ἐποτίζετε τοὺς ἥγιασμένους οἶνον, καὶ τοῖς προφήταις ἐνετελλόσθε λέγοντες Οὐ μὴ προφητεύσητε.

9 προσωπου] pr εκ Q^a | αυτου 1^o] αυτων 106 | εξηρανα] εξηρα 238

10 τεσσαρακονταετη] τεσσαρα ετη 238

11 και 1^o] οι 238 | ελαβον] ανελαβον Q^a

12 εποτιζετε] εποτιζε 106 | οι μη προφητευσητε] του μη προφητευσαι 68 87

22

συκοφαντιῶν ἔπινον ἐν τῷ οἴκῳ τοῦ θεοῦ αὐτῶν.

9 ἐγὼ δὲ ἐξῆρα τὸν Ἀμορραῖον ἐκ προσώπου αὐτῶν, οὐ ην καθὼς ὑψός κέρδους τὸ ὑψός αὐτοῦ, καὶ ἴσχυρὸς ἦν ὡς δρῦς, καὶ ἐξῆρα τὸν καρπὸν αὐτοῦ ἐπάνωθεν καὶ τὰς ρίζας αὐτοῦ ὑποκάτωθεν.

10 καὶ ἐγὼ ἀνήγαγον ὑμᾶς ἐκ γῆς Αἰγύπτου, καὶ περιήγαγον ὑμᾶς ἐν τῇ ἐρήμῳ τεσσαροκανταετῇ τοῦ κατακληρονομῆσαι τὴν γῆν τῶν Ἀμμοραίων·

11 ἔλαβον ἐκ τῶν νιῶν ὑμῶν προφήτας, καὶ ἐκ τῶν νεανίσκων ὑμῶν εἰς ἀγιασμόν· μὴ οὐκ ιστεν ταῦτα, νιὸι Ἰσραὴλ; λέγει Κύριος.

12 καὶ ἐποτίζετε τοὺς ἥγιασμένους οἶνον, καὶ τοῖς προφήταις ἐνετελλόσθε λέγοντες Οὐ μὴ προφητεύσητε.

8 συκοφαντιων] συκοφ. 62 -ων 153 | παραπετασμα] -ματα 36 48 51 62 95 147 153 185 233

9 ιψι υψος 22^a | κεδρον] κεδρον 95 κενδρον 185 | εξηρα] εξηρανα 36 48 153

10 εκ γης Αιγυπτου και περιηγαγον] οι 185 | περιηγαγον] ωδηγησα 233 | τεσσαρακοντα] μ' 36 48 51 62 95 147 153 185 233

11 ελαβον] pr και 48 62 95 147 153 185 233 | εστι εστιν 36 48 95 153 185 233 | νιοι] pr οι 62 147

12 εποτιζετε] εποτιζεται 62 147^a | αγιασμενους] ηγιασμενους 22^a 36 48 51 62 95 147 153 185 233 | τοις προφηταις] τοις πρ. 147 | ενετελλεσθε] ενετελεσθαι 62 ενετελεσθε 51 147

ii 13

Q

13 διὰ τοῦτο ἴδον ἐγὼ κυλίω
ὑποκάτω ὑμῶν δν τρόπον κυλίε-
ται ἡ ἄμαξα ἡ γέμουσα καλά-
μης.

14 καὶ ἀπολένται φυγὴ ἐκ
δρομέως, καὶ ὁ κραταὶς οὐ μὴ
κρατήσει τῆς ἵσχύος αὐτοῦ, καὶ
ὁ μαχητὴς οὐ μὴ σώσῃ τὴν
ψυχὴν αὐτοῦ,

15 καὶ ὁ τοξότης οὐ μὴ
ὑποστῆ, καὶ ὁ ὀξὺς τοῦς ποσὶν
αὐτοῦ οὐ μὴ διασωθῇ, οὐδὲ ὁ
ἱππεὺς οὐ μὴ σώσῃ τὴν ψυχὴν
αὐτοῦ,

16 καὶ εὐρήσει τὴν καρδίαν
αὐτοῦ ἐν δυναστείαις, ὁ γυμνὸς
διώξεται ἐν ἐκείνῃ τῇ ἡμέρᾳ,
λέγει Κύριος.

22

13 διὰ τοῦτο ἴδον ἐγὼ κυλίω
ὑποκάτω ὑμῶν δν τρόπον κυλίε-
ται ἡ ἄμαξα ἡ γέμουσα καλά-
μης.

14 καὶ ἀπολένται φυγὴ ἐκ
δρομέως, καὶ ὁ κραταὶς οὐ μὴ
κρατήσει τῆς ἵσχύος αὐτοῦ, καὶ
ὁ μαχητὴς οὐ μὴ σώσῃ τὴν
ψυχὴν αὐτοῦ,

15 καὶ ὁ τοξότης οὐ μὴ
ὑποστῆ, καὶ ὁ ὀξὺς τοῦς ποσὶν
αὐτοῦ οὐ μὴ διασωθῇ, οὐδὲ ὁ
ἱππεὺς οὐ μὴ σώσῃ τὴν ψυχὴν
αὐτοῦ,

16 καὶ ὁ κραταὶς οὐ μὴ εὕρῃ
τὴν καρδίαν αὐτοῦ ἐν δυνα-
στείαις, ὁ γυμνὸς διώξεται ἐν
ἐκείνῃ τῇ ἡμέρᾳ, λέγει Κύριος.

14 σωσεῖ] σωσῃ Q^a15 οὐδεῖ] καὶ Q^{mb} | ιππεὺς] ιππεῖς Q^a |
σωσεῖ] σωσῃ Q^a

16 καὶ]+ο κραταὶς οὐ μη 26 49 68
87 91 106 238 | ευρῆσει τὴν καρδίαν] ηρεθη
καρδία Q^{mb} | ευρῆσει] ευρεθη 68 87 91
ευρηση 49 ευρη 238 | τὴν καρδίαν] η καρδία
68 87 91 | δυναστείαις] δυναταις 68 87 91 |
διώξεται] φευξεται 238 | λεγει] ειπεν 26

13 ιδον] οι 153 | αμαξα] αμαξ 147
αμαξα 147^a | γεμουσα] φεροντα 147 |
καλαμηι] καλαμην 62 95 147 185

14 εκ δρομεως] 147^a (147?) | κρατησει]
κρατηση 147 | ισχυος] ισχυως 147 ισχυος
147^a | σωση] σωσει 36 48 51 62 95 147^a
153 185 233 σωση 147

15 Totum comma οι 153 | ουδε
ο ιππεὺς] καὶ ο ιππεὺς 62 147 ον δε ο
ιππεὺς 233 | σωση] σωσει 36 48 51 62 95
147^a 153 185 233 σωση 147

16 ο κραταὶς ου μη] οι 233 οι ο
κραταὶς 153 | ευρη] ευρησει 48 233 ευρεθη
153 | τὴν καρδίαν] η καρδία 153 | δυνα-
στείαις] δυνασταις 153 | διώξεται] φευξεται
51 62 185 147 διώξεται 147^a

Chap. iii. 1 Q

1 Ἀκούσατε τὸν λόγον τοῦτον δὲν ἔλλησεν Κύριος ἐφ' ὑμᾶς, οἶκος Ἰσραὴλ, καὶ κατὰ πάσης φυλῆς ἡς ἀνήγαγον ἐκ γῆς Αἰγύπτου, λέγων·

2 Πλὴν ὑμᾶς ἔγνων ἐκ πάσης τῶν φυλῶν τῆς γῆς· διὰ τοῦτο ἐκδικήσω ἐφ' ὑμᾶς πάσας τὰς ἀμαρτίας ὑμῶν.

3 εἰ πορεύσονται δύο ἐπὶ τὸ αὐτὸκαθόλου ἐὰν μὴ γνωρίσωσιν ἑαυτούς;

4 εἰ ἐρεύξεται λέων ἐκ τοῦ δρυμοῦ αὐτοῦ θήραν οὐκ ἔχων; εἰ δώσει σκύμνος φωνὴν αὐτοῦ ἐκ τῆς μάνδρας αὐτοῦ καθόλου ἐὰν μὴ ἀρπάσῃ τι;

5 εἰ πεσεῖται ὅρνεον ἐπὶ τὴν γῆν ἄνευ ἵξευτοῦ; εἰ σχασθήσεται παγὶς ἐπὶ τῆς γῆς ἄνευ τοῦ συλλαβεῖν τι;

6 εἰ φωνήσει σάλπιγξ ἐν πόλει καὶ λαὸς οὐ πτοηθήσεται; εἰ ἔσται κακία ἐν πόλει ἦν Κύριος οὐκ ἐποίησεν;

1 Ακουσατε τον λογον τουτον ον ελα-
λησεν] ομ 26 | εκ γης Αι.] εκ της Αι. 91

2 πασης] πασων Q^a | αμαρτιας] κακιας
68 87

3 γνωρισωσιν] γνωρισωσι 26 | εαυτους]
εαυτοις 238 εαυτου 106

4 ερευξεται] εξερευξεται 238 | του δρυ-
μου] ομ του 26 | αρπαση τι] αρπασητε τι
91

5 επι την γην ανευ ιξευτου; ει σχασθη-
σεται παγις επι της γης] ομ 49 | σχασθη-
σεται] σχασθησεται 106

6 εν πολει και λαος ον πτοηθησεται;
ει εσται κακια εν πολει] ομ 106 | ουκ] ομ
106

ΩΣ.

Chap. iii. 22

1 Ἀκούσατε τὸν λόγον τοῦτον δὲν ἔλλησεν Κύριος ἐφ' ὑμᾶς, οἶκος Ἰσραὴλ, καὶ κατὰ πάσης φυλῆς ἡς ἀνήγαγον Αἰγύπτου, λέγων·

2 Πλὴν ὑμᾶς ἔγνων ἐκ πασῶν φυλῶν τῆς γῆς· διὰ τοῦτο ἐκδικήσω ἐφ' ὑμᾶς πάσας τὰς ἀμαρτίας ὑμῶν.

3 εἰ πορεύσονται δύο ἐπὶ τὸ αὐτὸκαθόλου ἐὰν μὴ γνωρίσωσιν ἑαυτούς;

4 εἰ ἐρεύξεται λέων ἐκ τοῦ δρυμοῦ αὐτοῦ θήραν οὐκ ἔχων; εἰ δώσει σκύμνος φωνὴν αὐτοῦ ἐκ τῆς μάνδρας αὐτοῦ καθόλου ἐὰν μὴ ἀρπάσῃ τι;

5 εἰ πεσεῖται ὅρνεον ἐπὶ τὴν γῆν ἄνευ ἵξευτοῦ; εἰ σχασθήσεται παγὶς ἐπὶ τῆς γῆς ἄνευ τοῦ συλλαβεῖν τι;

6 εἰ φωνήσει σάλπιγξ ἐν πόλει καὶ λαὸς οὐ πτοηθήσεται; εἰ ἔσται κακία ἐν πόλει ἦν Κύριος οὐκ ἐποίησε;

1 ελαλησε] -σεν 36 48 51 95 153 185
233 | Κυριος] pr ο 153 | Αιγυπτου] pr εκ
γης 22^a 36 48 51 62 147 153 185 233 εκ
της 95 | λεγω] ομ 95

2 της] ομ 36 48 51 95 147 153 185
233 | αμαρτιας υμων] κακιας της γης υμων
153

3 γνωρισωσιν] γνωρισωσι 62 | εαυτοις]
εαυτοις 48 95 147^a 153 185 233

4 εξερευξεται] ερευξεται 48 95 153 185
233 | εκ της μανδρας αινου] ομ 62 147 95
185 106

6 ου] + μη 36 48 51 95 185 233 |
εποιησε] -σεν 22^a 36 48 51 95 147 153
185 233

3

iii 7

Q

7 διότι οὐ μὴ ποιήσει Κύριος ὁ Θεὸς πρᾶγμα ἐὰν μὴ ἀποκαλύψῃ παιδείαν αὐτοῦ πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας.

8 λέων ἐρεύξεται, καὶ τίς οὐ φοβηθήσεται; Κύριος ὁ Θεὸς υἱός του, καὶ τίς οὐ προφητεύσει;

9 Ἀπαγγείλατε χώραις ἐν Ἀσσυρίοις καὶ ἐπὶ τὰς χώρας τῆς Αἰγύπτου, καὶ εἴπατε Συνάχθητε ἐπὶ τὸ ὄρος Σαμαρείας, καὶ εἴθετε θαυμαστὰ πολλὰ ἐν μέσῳ αὐτῆς καὶ τὴν καταδυναστείαν τὴν ἐν αὐτῇ·

10 καὶ οὐκ ἔγνω ἂ ἔσται ἐνώπιον αὐτῆς, λέγει Κύριος, οἱ θησαυρίζοντες ἀδικίαν καὶ ταλαιπωρίαν ἐν ταῖς χώραις αὐτῶν.

11 διὰ τοῦτο τάδε λέγει Κύριος ὁ Θεός Τύρος κυκλόθεν ἡ γῆ σου ἐρημωθήσεται, καὶ κατάξει ἐκ σοῦ ἰσχύν σου, καὶ διαρπαγήσονται αἱ χῶραι σου.

7 πρᾶγμα] pr το 106 | αποκαλύψῃ]
αποκαλύψει 26 | παιδειαν] την βουλην 91^a

9 Απαγγείλατε] αναγγείλατε Q^a | τὰς χώρας] ταῖς χώραις Q^a | τῆς Αἰγύπτου] εν γῇ Αἰγυπτῳ Q^a 68 238 | καὶ εἰπατε] om καὶ 49 | την 2^a] om 87 238

10 εσται] εστιν Q^{mb} 26 | ενωπιον]
ενωπιον Q^{mb} | ενωπιον αυτης] εν αυτη
106

11 Τύρος] pr ερημωθησει 68 | κυκλοθεν]
pr και 49 68 87 91 | ερημωθησει]
εφανισθησει 68 87^{mb} | ισχυν] pr την
238 | διαρπαγησονται] αρπαγησονται 26

22

7 διότι οὐ μὴ ποιήσῃ Κύριος ὁ Θεὸς πρᾶγμα ἐὰν μὴ ἀποκαλύψῃ παιδείαν αὐτοῦ πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας.

8 λέων ἐρεύξεται, καὶ τίς οὐ φοβηθήσεται; Κύριος ὁ Θεὸς υἱός του, καὶ τίς οὐ προφητεύσει;

9 Ἀπαγγείλατε χώραις ἐν Ἀσσυρίοις καὶ ἐπὶ τὰς χώρας την γῇ Αἰγύπτου, καὶ εἴπατε Συνάχθητε ἐπὶ τὸ ὄρος Σαμαρείας, καὶ εἴθετε θαυμαστὰ πολλὰ ἐν μέσῳ αὐτῆς καὶ καταδυναστείαν ἐν αὐτῇ·

10 καὶ οὐκ ἔγνω ἂ ἔσται ἐνώπιον αὐτῆς, λέγει Κύριος, οἱ θησαυρίζοντες ἀδικίαν καὶ ταλαιπωρίαν ἐν ταῖς χώραις αὐτῶν.

11 διὰ τοῦτο τάδε λέγει Κύριος ὁ Θεός Τύρος κυκλόθεν ἡ γῆ σου ἐρημωθήσεται, καὶ κατάξει ἐκ σοῦ τὴν ἰσχύν σου, καὶ διαρπαγήσονται αἱ χῶραι σου.

7 ποιηση] ποιησει 36 etc. — 233 | αποκαλυψη] -ει 62 147 | παιδειαν] παιδιαν 62 147 παιδειαν 147^a | αυτου 1^b] om 48

8 ερευξεται] εξερευξεται 185 | ελαλησε]-σει 22^a | προφητευσει]-ση 147 -σει 147^a

9 εν γῃ Αιγυπτου] εν γῃ Αιγυπτῳ 62 147 153 της Αιγυπτου 48 | επι το ορος] επι τα ορη 95 185 | καταδυναστειαν] pr την 36 233 | εν αυτη] pr την 26 48 153 233

10 εγνω] εγνων 62 147

11 κυκλοθεν] pr και 95 185 233 | την] om 48 153 233 | χωραι σου] χωραι σου 62

iii 12

Q

12 τάδε λέγει Κύριος Ὁν τρόπον ὅταν ἐκσπάσῃ ὁ ποιμὴν ἐκ στόματος τοῦ λέοντος δύο σκέλη ἡ λοβὸν ὄτιον, οὕτως ἐκσπασθήσονται οἱ νίοὶ Ἰσραὴλ οἱ κατοικοῦντες Σαμαρείαν κατέναντι φυλῆς καὶ ἐν Δαμασκῷ ἕρεις.

13 ἀκούσατε καὶ επὶ μαρτυρίᾳ τῷ οἴκῳ Ἱακώβ, λέγει Κύριος ὁ Θεὸς ὁ παντοκράτωρ,

14 διότι ἐν τῇ ἡμέρᾳ ὅταν ἑκδικήσω ἀσεβείαν τοῦ Ἰσραὴλ ἐπ’ αὐτόν, καὶ ἑκδικήσω ἐπὶ τὰ θυσιαστήρια Βεθῆλ, καὶ κατασκαφήσεται τὰ κέρατα τοῦ θυσιαστηρίου καὶ πεσοῦνται ἐπὶ τὴν γῆν·

15 συνχεώ καὶ πατάξω τὸν οἶκον τὸν περίπτερον ἐπὶ τὸν

12 στοματος] pr του 68 87 91 238 | του λεοντος] om 238 | οι κατοικουντες] pr και 49 | Σαμαρειαν] εν Σαμαρεια Q^a | φυλης] + της Ιουδαικης 91^a | εν Δαμασκω] + κλινη Q^{mb} κλινει 68 87 91 238

13 και οι 26 | επι μαρτυρια] επιμαρτυρασθε Q^a

14 ασεβειαν] ασεβειας 26 49 68 87 91 238 | Βεθηλ] Βαιθηλ 49 68 87 91 106 238 | κατασκαφησεται] κατασκαφηθησεται Q^a | τα κερατα] om τα 26 | πεσουνται] πεσειται 238

15 συνχεω] και συντριψω 68 87 91 238 συνγεω Q^a | και παταξω] και συντριψω Q^{mb} om 68 87 91 | περιπτερον] χειμερινον 91

22

12 τάδε λέγει Κύριος Ὁν τρόπον ὅταν ἐκσπάσῃ ὁ ποιμὴν ἐκ στόματος λέοντος δύο σκέλη ἡ λοβὸν ὄτιον, οὕτως ἐκσπασθήσονται οἱ νίοὶ Ἰσραὴλ οἱ κατοικοῦντες ἐν Σαμαρείᾳ κατέναντι φυλῆς καὶ ἐν Δαμασκῷ κλινει ἕρεις.

13 ἀκούσατε καὶ ἐπιμαρτύρασθε τῷ οἴκῳ Ἱακώβ, λέγει Κύριος ὁ Θεὸς ὁ παντοκράτωρ,

14 διότι ἐν τῇ ἡμέρᾳ ὅταν ἑκδικῶ ἀσεβείας τοῦ Ἰσραὴλ ἐπ’ αὐτόν, καὶ ἑκδικήσω ἐπὶ τὰ θυσιαστήρια Βαιθηλ, καὶ κατασκαφήσεται τὰ κέρατα τοῦ θυσιαστηρίου καὶ πεσεῖται ἐπὶ τὴν γῆν·

15 καὶ συντρίψω καὶ πατάξω τὸν οἶκον τὸν περίπτερον ἐπὶ

12 εκσπαση] εκσπασει 62 147 -ση 147^a | λεοντος] pr του 48 62 147 153 233 | λοβον] λωβον 62 | ωτιον] ωτιον 22^a eto.— 233 | οι 2^a] pr και 36 | φυλης] pr της 48 εν Δαμασκω κλινει] εκ Δαμασκου κλινει 36 εν Δαμασκω κλινει 36^a εν Δαμασκω καινη 62 Δαμασκου tantum 95 185 και εν Δαμασκω κλινει 147^{ut vld} εν Δαμασκω 147^a

13 ερεις] pr οι 185 Ιερεις 147 του Κυριου 22^{mb} ut vld | ακουσατε] ακουσασθε λαλησατε 153 147 | και επιμαρτυρασθε] om και 51 και ἐπιμαρτυρασθαι 62 επιμαρτυ**ρασθε 147

14 τη ημερα] + εκεινη 153 om τη 238 | εκδικω] εκδικησω 153 | Βαιθηλ] Βεθηλ 62 95 147 185 | κατασκαφησεται] κατασφαγησεται 62 147 -σκαφησεται 147^a | πεσειται] πεσουνται 48 153 233

15 και 1^a] om 48 233 | συντριψω] συνχεω 48 εγκεω 233 | και παταξω] om 153

iii 15

Q

οἰκον τὸν θερινόν, καὶ ἀπολοῦνται οἱκοι ἐλεφάντινοι, καὶ προστεθίσονται οἱκοι ἔτεροι πολλοί, λέγει Κύριος.

Chap. iv.

1 Ἀκούσατε τὸν λόγον τοῦτον, δαμάλεις τῆς Βασανίτιδος αἱ εἰν τῷ ὅρει τῆς Σαμαρείας, αἱ καταδυναστεύουσαι πένητας καὶ καταπατοῦσαι πτωχούς, αἱ λέγουσαι τοῖς κυρίοις αὐτῶν Ἐπίδοτε ἡμῖν ὅπως πίωμεν.

2 ὁμιλεῖ Κύριος κατὰ τῶν ἀγίων αὐτοῦ διότι Ἰδοὺ ἡμέραι ἔρχονται ἐφ' ὑμᾶς καὶ λήψονται ὑμᾶς ἐν ὅπλοις, καὶ τοὺς μεθ' ὑμῶν εἰς λέβητας ἔμπυροι λοιμοί,

3 καὶ ἔξενεχθήσεσθε γυμναὶ κατέναντι ἀλλήλων, καὶ ἀπο-

15 οἰκοι] pr οι 288 | ελεφαντινοι] pr οι Q^a 288 | προστεθησονται] αφανισθησονται 288

1 δαμαλεις] pr αι 238 | της Βασανίτιδος] της Βασανίτιδος 68 87 | της Σαμ.] om της 26 106 238 | πενητας] πτωχους 68 87 91 238 | πτωχους] πενητας 68 87 91 238 | τοις κυριοις αυτων] τοις ανδραισ αυτων 91 | αυτων] εαυτων 238 | σπως πιωμερ] σπως φαγωμεν 91 σπως πιωμεν 106

2 ομιλει] pr και 91 | ημεραι] pr αι 87 | ληψονται] λημψονται 26 49 68 87 238 ληψωμαι 91 | εν σπλοισ] om εν 49 εν οχλοις 106 | λεβητας] + υποκαιομενους εμβαλουσιν Q^{mb} 68 87 106 238 + υποκαιομενους εμβ. 91 superscor. εις ζυλοτυπιαν 91^a | εμπυροι λοιμοι] ερημοι λοιμοι 68 om 91

3 γυμναι] γυμναι 26 + γυνη και ο ανηρ αυτης] om 48 238 | ο] om 62 147 51 | κατεναντι] απεναντι 95 185 pr και 153

22

τὸν οἴκον τὸν θερινόν, καὶ ἀπολοῦνται οἱ οἰκοι οἱ ἐλεφάντινοι, καὶ ἀφανισθήσονται οἱκοι ἔτεροι πολλοί, λέγει Κύριος.

Chap. iv.

1 Ἀκούσατε τὸν λόγον τοῦτον, αἱ δαμάλεις τῆς Σανίτιδος αἱ ἐν τῷ ὅρει Σαμαρείας, αἱ καταδυναστεύουσαι πτωχούς καὶ καταπατοῦσαι πένητας, αἱ λέγουσαι τοῖς κυρίοις ἑαυτῶν Ἐπίδοτε ἡμῖν ὅπως πίωμεν.

2 ὁμιλεῖ Κύριος κατὰ τῶν ἀγίων αὐτοῦ διότι Ἰδοὺ ἡμέραι ἔρχονται ἐφ' ὑμᾶς καὶ λήψονται ὑμᾶς ἐν ὅπλοις, καὶ τοὺς μεθ' ὑμῶν εἰς λέβητας υποκαιομένους ἐμβαλούσιν ἔμπυροι λοιμοί,

3 καὶ ἔξενεχθήσεσθε γυμναὶ γυνη και ο ανηρ αυτης] om 48 238 | ο] om 62 147 51 | κατεναντι] απεναντι 95 185

15 οι 1^o] om 48 62 147 153 233 | οι 2^o] om 48 62 95 147 153 185 233 | αφανισθησονται] προστεθησονται 48 95 153 233 | πολλοι] πολοι 147^a πολλοι 147

1 αι 1^o] om 48 95 153 185 233 | δαμαλεις] διναμεις 147 | της] om 36 48 153 233 | Σανιτιδος] Βασανιτιδος 22^a etc.—233 | καταδυναστευουσαι] 22^a (?) | πτωχους] πενητα 238 | πενητας] πτωχους 238 | εαυτων] αυτων 48 153 233

2 ληψονται] λημψονται 36 48 51 95 185 233 ληψωμαι 153 λειψονται 147^a ληψονται 147 | υποκαιομενους εμβαλ.] om 233 | εμβαλουσι] εμβαλω 153 | εμπυροι λοιμοι] om 95 153 233

3 γυμναι] γυμναι 130 | γυνη και ο ανηρ αυτης] om 48 238 | ο] om 62 147 51 | κατεναντι] απεναντι 95 185

iv 3

Q

ριφήσεσθε εἰς τὸ ὅρος τὸ φεμάν,
λέγει Κύριος ὁ θεός.

4 Εἰσῆλθετε εἰς Βαιθὴλ καὶ
ἡνομήσατε, καὶ εἰς γάλγαλα
ἐπληθύνατε τοῦ ἀσεβῆσαι, καὶ
ἡνέγκατε εἰς τὸ πρωὶ θυσίας
ὑμῶν, εἰς τὴν τριημερίαν τὰ
ἐπιδέκατα ὑμῶν·

5 καὶ ἀνέγνωσαν ἔξω νόμουν,
καὶ ἐπεκαλέσαντο δικαιογίαν·
ἀπαγγείλατε διότι ταῦτα ἡγά-
πησαν οἱ νιὸι Ἰσραὴλ, λέγει
Κύριος ὁ θεός.

6 καὶ ἐγὼ δώσω ὑμῖν γομ-
φιασμὸν ὁδόντων ἐν πάσαις ταῖς
πόλεσιν ὑμῶν καὶ ἔνδειαν ἄρτων
ἐν πᾶσν τοῖς τόποις ὑμῶν, καὶ
οὐκ ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

7 καὶ ἐγὼ ἀνέσχον ἔξ ὑμῶν
τὸν ὑετὸν πρὸ τριῶν μηνῶν τοῦ
τρυγητοῦ, καὶ βρέξω ἐπὶ πόλιν

3 ρεμμαν] ερμωνα Q^{me} 91 ρεμμεν 26 49
106 αρμανα 68 87 238 | ο θεος] ομ 68
87 91 238 + ταδε λεγει Κυριος 49

4 εισηλθετε] -ατε 26 68 87 91 106 pr
και 87 91 | Βαιθὴλ] Βεθὴλ 26 | ηνομησατε]
ησεβησατε 68 87 91 | και εις γαλγαλα] εις
γαλγαλα και 238 | θυσιας] ουσιας 26

5 ομολογιας] ομολογιαν 238 | απαγγει-
λατε] απαγγ. Q^a 68 87 91 | διοτι] οτι 68
87 91 238 | οι νιοι] ομ οι 91 | Κυριος ο
θεος] Κυριος bis scr. 68 87 91

6 πασιν] πασι Q^a

7 ανεσχον] ανεσχων 68 | τρυγητον]
θερισμον Q^{me} 68 87 91 238

22

ἀλλήλων, καὶ ἀπορριφήσεσθε
εἰς τὸ ὅρος τὸ ἀρμάνα, λέγει
Κύριος.

4 Εἰσῆλθατε εἰς Βαιθὴλ καὶ
ἡνομήσατε, εἰς γάλγαλα καὶ
ἐπληθύνατε τοῦ ἀσεβῆσαι, καὶ
ἡνέγκατε εἰς τὸ πρωὶ θυσίας
ὑμῶν, εἰς τὴν τριημερίαν τὰ
ἐπιδέκατα ὑμῶν·

5 καὶ ἀνέγνωσαν ἔξω νόμουν,
καὶ ἐπεκαλέσαντο δικαιογίαν·
ἀπαγγείλατε διότι ταῦτα ἡγάπη-
σαν οἱ νιὸι Ἰσραὴλ, λέγει Κύριος
ὁ θεός.

6 καὶ ἐγὼ δώσω ὑμῖν γομ-
φιασμὸν ὁδόντων ἐν πάσαις ταῖς
πόλεσιν ὑμῶν καὶ ἔνδειαν ἄρτων
ἐν πᾶσι τοῖς τόποις ὑμῶν, καὶ
οὐκ ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

7 καὶ ἐγὼ ἀνέσχον ἔξ ὑμῶν
τὸν ὑετὸν πρὸ τριῶν μηνῶν τοῦ
θερισμοῦ, καὶ βρέξω ἐπὶ πόλιν

8 το αρμανα] ορος της Αρμενιας sup.
lin. 22 ομ το 95 185 τον Ραμαν 153
Ρεμαν 36^a το Ρομμαν 36 48 51 233 |
Κυριος] + Κυριος 22^a + ο θεος 36 233

4 Βαιθὴλ] Βεθὴλ 62 147 [ηνομησατε]
ησεβησατε 48 62 147 233 | επληθυνατε]
ομ και 48 153 233 | εις το πρωι] ομ εις
το 95 | θυσιας] θυσιαν 153 | εις την] pr
και 147

5 ομολογιαν] ομολογιας 48 153 233 |
απαγγ.] απαγγ. 48 153 233 | οτι] διοτι
153 233 | ηγαπησαν] + λεγει Κυριος ο
θεος 233 | οι] ομ 153 | Κυριος] ομ 233

6 εγω] Κυριος sup. lin. 22 | πασι]
πασιν 36 etc.—233

7 θερισμον] τρυγητον 48 233 | βρεξω 1°
—βρεξω 2°] ομ 95 185

iv 7

Q

μίαν, ἐπὶ δὲ πόλιν μίαν οὐ βρέξω· μερις μία βραχήσεται,
καὶ μερὶς ἐφ' ἦν οὐ βρέξω τε
αὐτὴν ξηραυθήσεται.

8 καὶ συναθροισθήσονται δύο
καὶ τρεῖς πόλεις εἰς πόλιν μίαν
τοῦ πιεῦν ὕδωρ καὶ οὐ μὴ ἐμ-
πλησθῶσιν, οὐδὲ ὡς ἐπεστρέψατε
πρὸς μέ, λέγει Κύριος.

9 ἐπάταξα ὑμᾶς ἐν πυρώσει
καὶ ἐν ἴκτερῳ· ἐπληθύνατε κή-
πους ὑμῶν, ἀμπελῶνας ὑμῶν
καὶ συκῶνας ὑμῶν καὶ ἐλαιῶνας
ὑμῶν κατέφαγεν ἡ κάμπη, καὶ
οὐδὲ ὡς ἐπεστρέψατε πρὸς μέ,
λέγει Κύριος.

10 ἐξαπέστειλα εἰς ὑμᾶς
θάνατον ἐν ὁδῷ Αἰγύπτου, καὶ
ἀπέκτεινα ἐν ρόμφαιᾳ τοὺς
νεανίσκους ὑμῶν μετὰ αἰχμαλω-
σίας ἵππων σου, καὶ ἀνήγαγον

7 μερὶς 2^ο] + μα 26 | επ αυτην] ομ 68
87 91 238

8 τον πιειν] ομ του 87 91 | ουδ ως
επεστρεψατε] ουκ επεστραφητε Q^{ms} και
ουδ ως επεστρεψατε 49 106 και ουδ ουτως
επεστρεψατε 26

9 επληθυνατε] pr και (επληθυνατε)
+ τον ασεβησαι ους 238 | αμπελωνας] pr
και 238 | και ελαιωνας υμων κατεφαγεν η
καμπη] ομ 49 | και ουδ] ομ και 49 | ως]
ουτως 26 68 87

10 εξαπεστειλα] pr και 49

22

μίαν, ἐπὶ δὲ πόλιν μίαν οὐ
βρέξω· μερὶς μία βραχήσεται,
καὶ μερὶς ἐφ' ἦν οὐ βρέξω
ξηραυθήσεται.

8 καὶ συναθροισθήσονται δύο
καὶ τρεῖς πόλεις εἰς μίαν πόλιν
τοῦ πιεῦν ὕδωρ καὶ οὐ μὴ ἐμ-
πλησθῶσιν, καὶ οὐκ ἐπεστράφητε
πρὸς μέ, λέγει Κύριος.

9 ἐπάταξα ὑμᾶς ἐν πυρώσει
καὶ ἐν ἴκτερῳ· καὶ ἐπληθύνατε
τοῦ ἀσεβῆσαι οὐς κήπους ὑμῶν, καὶ
ἀμπελῶνας ὑμῶν καὶ συκῶνας
ὑμῶν καὶ ἐλαιῶνας ὑμῶν κατέ-
φαγεν ἡ κάμπη, καὶ οὐδὲ ὡς ἐπε-
στρέψατε πρὸς μέ, λέγει Κύριος.

10 ἐξαπέστειλα εἰς ὑμᾶς
θάνατον ἐν ὁδῷ Αἰγύπτου, καὶ
ἀπέκτεινα ἐν ρόμφαιᾳ τοὺς
νεανίσκους ὑμῶν μετὰ αἰχμαλω-
σίας ἵππων σου, καὶ ἀνήγαγον

7 πολιν μιαν 2^ο] μιαν πολιν 36 48 51
62 95 147 153 233

8 συναθροισθησονται] -σεται 95 185 |
μιαν πολιν] πολιν μιαν 36 48 62 95 147
185 153 233 | του] ομ 153 | εμπλησθωσιν]
εμπληθωσι 62 147 εμπλησθωσι 147^a | και
ουκ επεστραφητε] και ουδ ως επεστρεψατε
233 | επεστραφητε] απεστραφητε 51

9 εν 2^ο] ομ 62 147 | επληθυνατε] + του
ασεβησαι· υσοις υμας περιεβαλον ποικιλαις,
υμεις δε επετενευτε την ασεβειαν· ους
επληθυνατε 95 185 | ους] + επληθυνατε 62 |
και αμπελ.] ομ και 48 233 | συκωνας]
συκονας 62 147 συκωνας 147^a | και ουδ ως]
ουτως 95 185 153 | προς με] ομ 62
147

10 εξαπεστειλα] και sup. lin. 22^a |
εις υμας] ομ εις 147

iv 10

Q

ἐν πυρὶ τὰς παρεμβολὰς ὑμῶν
ἐν τῇ ὄργῃ μου, καὶ οὐδὲ ὡς
ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

11 κατέστρεψα ὑμᾶς καθὼς
κατέστρεψεν ὁ Θεὸς Σόδομα καὶ
Γόμορρα, καὶ ἐγένεσθε ὡς δαλὸς
ἔξεσταλσμένον ἐκ πυρός, καὶ οὐδὲ
ὡς ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

12 διὰ τοῦτο οὕτως ποιήσω
σοι, Ἰσραὴλ· πλὴν ὅτι οὕτως
ποιήσω σοι, ἐτοιμάζου τοῦ
ἐπικαλεῖσθαι τὸν Θεόν σου,
Ἰσραὴλ.

13 διότι ἴδού ἡώ στερεῶν
βροντὴν καὶ κτίζων πνεῦμα καὶ
ἀναγγέλλων εἰς ἀνθρώπους τὸν
χριστὸν αὐτοῦ, ποιῶν ὅρθρον
καὶ ὄμιχλην, καὶ ἐπιβαίνων ἐπὶ τὰ
ἡψη τῆς γῆς· Κύριος ὁ
Θεὸς ὁ παντοκράτωρ ὅνομα
αὐτῷ.

10 τῇ ὄργῃ] οἱ τῇ 87 | ὄργῃ μου] οἱ
υμῶν Q^{ms} 87 91^a | οὐδὲ ως] οὐτῶς 26 68 87

11 κατέστρεψα] pr καὶ 106 | εξεσταλ-
μενον] εξεσταλσμένος Q^{ms} εξαπεσταλμένος
Q^{ms} | οὐδὲ ως] οὐτῶς 26 87 91

12 πλὴν] postea superscr.

13 διότι ἴδον εγώ] οἱ ἴδον εγώ 26 49
68 87 91 106 οἱ ἴδον 238 | στερεῶν]
στερεῶ 106 | αναγγέλλων] απ. Q^{ms} 26 |
χριστὸν] λογος θ' Q^{ms} | ποιῶν] pr ο 26 49
68 87 91 238 | καὶ επιβαίνων] οἱ καὶ 26
49 68 87 91 106 238 | υψη] υψη Q^{ms} 49
68 87 91 106 238 υψει 26

22

ἐν πυρὶ τὰς παρεμβολὰς ὑμῶν
ἐν τῇ ὄργῃ μου, καὶ οὐδὲ ὡς
ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

11 κατέστρεψα ὑμᾶς καθὼς
κατέστρεψεν ὁ Θεὸς Σόδομα καὶ
Γόμορρα, ἐγένεσθε ὡς δαλὸς
ἔξεσπασμόν ἐκ πυρός, καὶ οὐδὲ ὡς
ἐπεστρέψατε πρὸς μέ, λέγει
Κύριος.

12 διὰ τοῦτο οὕτως ποιήσω
σοι, Ἰσραὴλ· πλὴν ὅτι οὕτως
ποιήσω σοι, ἐτοιμάζου τοῦ
ἐπικαλεῖσθαι τὸν Θεόν σου,
Ἰσραὴλ.

13 διότι ἴδού στερεῶν βρον-
τὴν καὶ κτίζων πνεῦμα καὶ
ἀπαγγέλλων εἰς ἀνθρώπους τὸν
χριστὸν αὐτοῦ, ποιῶν ὅρθρον
καὶ ὄμιχλην, ἐπιβαίνων ἐπὶ τὰ
ἡψη τῆς γῆς· Κύριος ὁ Θεὸς ὁ
παντοκράτωρ ὅνομα αὐτῷ.

10 παρεμβολας υμων] οἱ υμῶν 36 |
ὄργῃ μου] ὄργῃ υμῶν 48 153 233 | καὶ οὐδὲ
ως] οὐτῶς 95 185 153

11 κατέστρεψα] ο κτίσθι sup. lin. 22^a |
καὶ οὐδὲ ως] οὐτῶς 95 185 153

12 οὐτῶς] οὐτῶς 130 | σοι 1^ο—σοι 2^ο]
οἱ 95 185 | τοι] οἱ 62 147

13 ἴδον] + εγώ 22^a 36 51^a 62 147 |
απαγγέλλων] απαγγέλλων 62 147 -λλων
147^a | τοι χριστὸν] Κ Θ sup. lin. 22 |
ποιῶν] pr ο 36 48 51 95 153 185 233 | επι-
βαίνων] pr ο 62 | ο παντοκ.] οι ο 36

Chap. v. 1 Q

1 Ἀκούσατε τὸν λόγον Κυρίου τοῦτον ὃν ἐγὼ λαμβάνω ἐφ' ὑμᾶς θρῆνον οἶκος τοῦ Ἰσραὴλ

2 ἔπεισεν, οὐκέτι μὴ προσθῇ τοῦ ἀναστῆναι· παρθένος τοῦ Ἰσραὴλ ἔσφαλεν ἐπὶ τῆς γῆς αὐτῆς, οὐκ ἔστιν ὁ ἀναστήσων αὐτήν.

3 διότι τάδε λέγει κύριος Κύριος ἡ πόλεις ἐξ ἥς ἔξεπορεύοντο χελιοι, ὑπολειφθήσονται ἑκατόν, καὶ ἐξ ἥς ἔξεπορεύοντο ἑκατόν, ὑπολειφθήσονται δέκα τῷ οἴκῳ Ἰσραὴλ.

4 διότι τάδε λέγει Κύριος πρὸς τὸν οἶκον Ἰσραὴλ Ἐκζητήσατέ με, καὶ ζήσεσθε·

5 καὶ μὴ ἐκζητεῖτε Βεθὴλ καὶ εἰς Γάλγαλα μὴ εἰσπορεύεσθε, καὶ ἐπὶ τὸ φρέαρ τοῦ ὄρκου μὴ ἀναβαίνεται, ὅτι Γάλγαλα αἰχ-

1 Κυρίου] οἱ 238 | τοῦ] οἱ 26 49 68
87 91 106 238

2 μη] οἱ 26 | προσθῇ] προσθησει 68
91 προσθησει 87 | τοῦ 2^o] οἱ 91 | ο αναστησων] οι ο' ανιστων θ' ο αναστησων Q^a
ανιστων 68 87 91 238

3 διοτι] δια τοιτο 68 91 | κυριος Κυριος] Κυριος ο Θεος Q^a Κυριος αει.
tant. 238 | η πολεις] η πολοις Q^a εκ πολεως 238 | εξεπορευντο 1^o 2^o] επορευοντο 91 106 87 | υπολειφθησονται 1^o 2^o] + εν αυτη 238

5 εκζητειτε] εκζητητε 238 | Βεθηλ]
Βαιθηλ Q^a 49 68 87 91 106 238 | φρεαρ τον ορκου] βεγαδεε ευρεσογ. Q | αναβαινεται] αναβαινετε Q^a διαβαινετε 68 87 91 238

Chap. v. 22

1 Ἀκούσατε τὸν λόγον τοῦτον ὃν ἐγὼ λαμβάνω ἐφ' ὑμᾶς θρῆνον οἶκος Ἰσραὴλ

2 ἔπεισεν, οὐκέτι μὴ προσθῇ τοῦ ἀναστῆναι· παρθένος τοῦ Ἰσραὴλ ἔσφαλεν ἐπὶ τῆς γῆς αὐτῆς, οὐκ ἔστιν ὁ ἀνιστῶν αὐτήν.

3 διότι τάδε λέγει κύριος Κύριος ἵκ πόλεως ἐξ ἥς ἔξεπορεύοντο χελιοι, ὑπολειφθήσονται ἑκατόν, καὶ ἐξ ἥς ἔξεπορεύοντο ἑκατόν, ὑπολειφθήσονται δέκα τῷ οἴκῳ Ἰσραὴλ.

4 διότι τάδε λέγει Κύριος πρὸς τὸν οἶκον Ἰσραὴλ Ἐκζητήσατέ με, καὶ ζήσεσθε·

5 καὶ μὴ ἐκζητητε Βαιθηλ καὶ εἰς Γάλγαλα μὴ εἰσπορεύεσθε, καὶ ἐπὶ τὸ φρέαρ τοῦ ὄρκου μὴ διαβαίνετε, ὅτι Γάλγαλα αἰχμαλω-

1 λογον] + Κυριον 36 48 51 62 147
153 233 | θρηνον] ρι εις 62 147

2 ουκετι μη] ουκετι ου μη 22^a | προσθῃ]
προσθησει 48 62 προσθησω 147 προστεθη
233 | τον 2^o] οἱ 153 | εσφαλεν] εσφηλεν
147 | επι της γης αυτης] (ου ειν Αιγυπτ.
αλλ' εν τη Ιουδα 147^{ma}) | αυτης] αιτου 48 |
ανιστων] αναστησων 48 αναστων 153

3 διοτι] διο 62 δια τοιτο 48 | κυριος]
sem. tant. 51 62 95 147 153 185 Κυριος
ο θι 130 | εκ πολεως] η πολις 48 153 233 |
υπολειφ. 1^o—εκατον 2^o] οἱ 62 | εν αυτη
1^o] οἱ 48 95 153 185 233 | υπολειφ. 2^o]
οἱ 153 | εν αυτη 2^o] οἱ 48 153 233

4 ζησεσθε] ζησεσθαι 62

5 εκζητητε] -ειτε 48 62 95 147 153
185 233 | Βαιθηλ. 1^o] Βεθηλ 62 95 147
185 | διαβαινετε] 147^a 147?

v 5

Q

μαλωτευομένη αἰχμαλωτευθήσεται, καὶ Βαθὴλ ἔσται ὡς οὐκ ὑπάρχουσα.

6 ἐκζητήσατε τὸν κύριον, καὶ ζήσατε, ὅπως μὴ ἀναλάμψῃ ὡς πῦρ ὁ οἶκος Ἰωσὴφ καὶ καταφάγεται αὐτόν, καὶ οὐκ ἔσται ὁ σβέσων τῷ οἴκῳ Ἰσραὴλ.

7 Κύριος ὁ ποιῶν εἰς ὑψος κρίμα, καὶ δικαιοσύνην εἰς γῆν ἔθηκεν·

8 ποιῶν πάντα καὶ μετασκευάζων, καὶ ἐκτρέπων εἰς τὸ πρωὶ σκιάν, καὶ ήμέραν εἰς νύκτα συσκοτάζων· ὁ προσκαλούμενος τὸ ὑδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸν ἐπὶ προσώπου τῆς γῆς, Κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ·

9 ὁ διωρίζων συντριμμὸν ἐπὶ ἵσχυν, καὶ ταλαιπωρίαν ἐπὶ ὁχύρωμα ἐπάγων.

5 Βαθὴλ] Βαθὴλ Q^a | οὐκ] οὐχ Q^a
6 [ζησατε] ζησετε Q^a 49 ζησεσθε 26 106
238 ζητε 68 87 91 | αναλαμψη] αναλαμψει
26 | καταφαγεται] καταφαγη 87 91 238 |
τω οικω] τον οικον 68 87

7 Κυριος] ομ 68
8 ποιων παντα] ομ 26 49 106 pr ο 68
87 91 238 Q^a | σκιαν] + θανατου Q^{me} 68 87
91 238 | συσκοταζων] συσκοταζη Q^{me} id pr
και 68 | προσωπουν] προσωπον Q^a | της γης]
pr παστης 26

9 διοριζων] διαιρων 26 49 68 87 91 106
238

22

τευομένη αἰχμαλωτευθήσεται,
καὶ Βαθὴλ ἔσται οὐχ ὑπάρχουσα.

6 ἐκζητήσατε τὸν κύριον, καὶ ζήσατε, ὅπως μὴ ἀναλάμψῃ ὡς πῦρ ὁ οἶκος Ἰωσὴφ καὶ καταφάγη αὐτόν, καὶ οὐκ ἔσται ὁ σβέσων τῷ οἴκῳ Ἰσραὴλ.

7 Κύριος ὁ ποιῶν εἰς ὑψος κρίμα, καὶ δικαιοσύνην εἰς γῆν ἔθηκεν.

8 ὁ ποιῶν πάντα καὶ μετασκευάζων, καὶ ἐκτρέπων εἰς τὸ πρωὶ σκιὰν θανάτου, καὶ ήμέραν εἰς νύκτα συσκοτάζων· ὁ προσκαλούμενος τὸ ὑδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸν ἐπὶ πρώτωπον τῆς γῆς, Κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ·

9 ὁ διαιρῶν συντριμμὸν ἐπὶ ἵσχυν, καὶ ταλαιπωρίαν ἐπὶ ὁχύρωμα ἐπάγων.

5 και Βαθὴλ εσται] ομ 62 | Βαθὴλ 2^o]
Βεθὴλ 36 48 51 95 147 153 185 233 | εσται]
+ ως 36 48 51 95 147 (hab. 147^a) 153 185
233

6 [ζησεσθαι] ζησεσθαι 62 [ζησατε] 153
ζητε 48 233 | αναλαμψη] αναλαμψει 62
147 -η 147^a | Ιωσηφ] Εφραιμ 22^{me} pr του
95 185 | καταφαγη] καταφαγεται 233 |
σβεσων] σπεσων 95 185 | τω οικω] τον
οικον 85 185

7 Κυριος] ομ 48 95 185 | com. 7. 8. tr.
153

8 ο ποιων] ομ ο 233 (παντα ποιων
147) | το πρωι] τω πρ. 62 | θανατου] ομ
48 | νυκτα] νυκτας 62 | συσκοταζων] -ζει
95 185 | αυτο] αυτω 62 | προσωπον] -ου
36 95 185 | ο θι ο παντ.] ομ 48

9 επ] επι 62 | ταλαιπωριαν] ταλαι-
πωριαν 62 147 -ωριαν 147^a

v 10

Q

10 ἐμεισησαν ἐν πύλαις ἐλέγχοντα, καὶ λόγον ὅσιον ἐβδελύξαντο.

11 διὰ τοῦτο ἀνθ' ὧν κατεκονδύλιζον εἰς κεφαλὰς πτωχῶν, καὶ δῶρα ἐκλεκτὰ ἐδέξασθε παρ' αὐτῶν, οἴκους ξυστοὺς οικοδομηθήσατε καὶ οὐ μὴ κατοικήσεται ἐν αὐτοῖς, καὶ ἀμπελῶνας ἐπιθυμητοὺς φυτεύσεται καὶ οὐ μὴ πίητε οἶνον εἰς αὐτῶν.

12 ὅτι ἔγνων πολλὰς ἀσεβείας ὑμῶν, καὶ ἴσχυραὶ αἱ ἀμαρτίαι ὑμῶν καταπατοῦντες δίκαιου, λαμβάνοντες ἀλλάγματα καὶ πένητα ἐν πύλαις ἐκκλίνοντες.

13 διὰ τοῦτο ὁ συνίων ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται, ὅτι καιρὸς πονηρός ἐστιν.

10 εμεισησαν] εμεισησαν 26 49 68 87
91 106 238

11 διὰ τοῦτο]+ οὐτως εἰπε κατεκονδύλιζετε] κατεκονδύλιζον 48 153 233 | πτωχον] πτωχον 48 πτωχων 62 153 233 pr εις κεφαλας 153 233 | εδέξασθαι 62 | αυτου] αυτων 48 153 185 233 | ξεστους] ξεστους 153 | οικοδομησητε] οικοδομησατε 22^a -σετε 36 51 ωκοδομησατε 48 233 | κατοικησητε] οικησητε 95 185 | αμπελωνας] pr και 233 | επιθυμητους] -μιους 147 -μητους 147^a | πιητε] πιετε 36 ποιητε 62 | αυτωρ] pr εξ 48 233

12 καταπατουντες] καταπατουσαι 36 48
Q^{mb} 26 49 68 87 91 238 οι σ' καταπατουσαι
ου~ καταπατουντες

Q^{mb} | δικαιον] δικαια 106 | αλλαγματα] ανταλλ. 26 49 68 87 91 106 238 | πενητα] πενητας Q^a 26 49 68 87 91 106 238 | εκκλινωντες] εκκλινωντες Q^a 26 49 68 87 91 106 238

13 εκεινω] εκεινη Q^{mb} | πονηρος] πονηρων 87 pr ο 49

22

10 ἐμεισησαν ἐν πύλαις ἐλέγχοντα, καὶ λόγον ὅσιον ἐβδελύξαντο.

11 διὰ τοῦτο ἀνθ' ὧν κατεκονδύλιζετε πτωχόν, καὶ δῶρα ἐκλεκτὰ ἐδέξασθε παρ' αὐτοῦ, οἴκους ξυστοὺς οικοδομησητε καὶ οὐ μὴ κατοικήσητε ἐν αὐτοῖς, ἀμπελῶνας ἐπιθυμητοὺς φυτεύσεται καὶ οὐ μὴ πίητε τὸν οἶνον εἰς αὐτῶν.

12 ὅτι ἔγνων πολλὰς ἀσεβείας ὑμῶν, καὶ ἴσχυραὶ αἱ ἀμαρτίαι ὑμῶν καταπατοῦντες δίκαιου, λαμβάνοντες ἀλλάγματα καὶ πένητας ἐν πύλαις ἐκκλίνοντες.

13 διὰ τοῦτο ὁ συνίων ἐν τῷ καιρῷ ἐκείνῳ σιωπήσεται, ὅτι καιρὸς πονηρός ἐστιν.

11 διὰ τουτο] + ουτως ειπε κατεκονδύλιζετε] κατεκονδύλιζον 48 153 233 | πτωχον] πτωχον 48 πτωχων 62 153 233 pr εις κεφαλας 153 233 | εδέξασθαι 62 | αυτου] αυτων 48 153 185 233 | ξεστους] ξεστους 153 | οικοδομησητε] οικοδομησατε 22^a -σετε 36 51 ωκοδομησατε 48 233 | κατοικησητε] οικησητε 95 185 | αμπελωνας] pr και 233 | επιθυμητους] -μιους 147 -μητους 147^a | πιητε] πιετε 36 ποιητε 62 | αυτωρ] pr εξ 48 233

12 καταπατουντες] καταπατουσαι 36 48
51 95 153 185 233 | αλλαγματα] ανταλλ.
36 48 51 95 153 185 233

13 συνιων] ν sup. lin. 22 | πονηρος]
πονηρων 48 pr ο (καιρος) 95 185 | οτι καιρος
πονηρος εστιν] ομ 153

v 14

Q.

14 ἐκζητήσατε τὸ καλὸν καὶ μὴ τὸ πονηρόν, ὅπως ζήσητε, καὶ ἔσται οὕτως μεθ' ὑμῶν Κύριος ὁ θεὸς ὁ παντοκράτωρ· δὲν τρόπου εἴπατε

15 Μεμισήκαμεν τὰ πονηρὰ καὶ ἡγαπήκαμεν τὰ καλά, καὶ ἀποκαταστήσατε ἐν πύλαις κρίμα, ὅπως ἐλεήσῃ Κύριος ὁ θεὸς ὁ παντοκράτωρ τοὺς περιλόπους τοῦ Ἰωσῆφ·

16 διὰ τοῦτο τάδε λέγει Κύριος ὁ θεὸς ὁ παντοκράτωρ Ἐν πάσαις πλατείαις κοπετός, καὶ ἐν πάσαις ὁδοῖς ῥηθήσεται οὐαὶ οὐαί· κληθήσεται γεωργὸς εἰς πένθος καὶ κοπετόν, καὶ εἰς εἰδότας θρῆνον,

17 καὶ ἐν πάσαις ὁδοῖς κοπετός, διότι διελεύσομαι διὰ μέσου σου, εἶπεν Κύριος.

18 οὐαὶ οἱ ἐπιθυμοῦντες τὴν

14 το πονηρον] ομ το 87 | ουτως μεθ υμων] ροιτ μεθ υμων statim post ο παντ. 87 91 | Κυριος ο θεος] pr ξη 49

15 αποκαταστησατε] -σετε 49 καταστησατε 91 | περιλοιπους] καταλοιπους 91 238 περιλιπους 198 | τον Ιωσηφ] του Ισραηλ 26 238^{ms}

16 πλατειαι] pr ταις 26 68 106 238 | οδοις] pr ταις 68 87 106 | κοπετον] pr εις 68 238 | ειδοτας] οδοντας 26 ειδοτα 49 ειδοντας 106

17 κοπετον] κοπετον 106 | διοτι διελευσομαι] διοτι εισελευσωμαι 26 οτι διελευσομαι 68 87 οτι ελευσομαι 91 διοτι ελευσομαι 106 | μεσου σου] ομ σου 106

22

14 ἐκζητήσατε τὸ καλὸν καὶ μὴ τὸ πονηρόν, ὅπως ζήσητε, καὶ ἔσται οὕτως μεθ' ὑμῶν Κύριος ὁ θεὸς ὁ παντοκράτωρ· δὲν τρόπου εἴπατε

15 Μεμισήκαμεν τὰ πονηρὰ καὶ ἡγαπήκαμεν τὰ καλά, καὶ ἀποκαταστήσατε ἐν πύλαις κρίμα, ὅπως ἐλεήσῃ Κύριος ὁ θεὸς ὁ παντοκράτωρ τοὺς καταλόπους τοῦ Ἰσραὴλ·

16 διὰ τοῦτο τάδε λέγει Κύριος ὁ θεὸς ὁ παντοκράτωρ Ἐν πάσαις πλατείαις κοπετός, καὶ ἐν πάσαις ταῖς ὁδοῖς ῥηθήσεται οὐαὶ οὐαί· κληθήσεται γεωργὸς εἰς πένθος καὶ κοπετόν, καὶ εἰς εἰδότας θρῆνον,

17 καὶ ἐν πάσαις ὁδοῖς κοπετός, διότι διελεύσομαι διὰ μέσου σου, εἶπεν Κύριος.

18 οὐαὶ οἱ ἐπιθυμοῦντες τὴν

14 το 2^o] ομ 48 | ζησητε] ζησεισθαι 62 ξησησθε 147 | ουτως μεθ υμων] ροιτ μεθ υμων statim post παντοκρατωρ 153 μεθ υμων ουτως 95 185

15 Μεμισκαμεν] εμισησαμεν 147 εμισησαμεν 62 | ηγαπηκαμεν] -σαμεν 62 147 | αποκαταστησατε] κατα- 153 | ελ- εηση] -σει 62 147 -ση 147^a | καταλοιπους] περιλοιπ. 48 153 233 | Ισραηλ] Ιωσηφ 48 62 95 147 185 233 τω Ιω. 153

16 Κυριος ο θεος] ομ ο θεος 62 | ταις 1^o] ομ 51 95 153 185 233 | ταις 2^o] ομ 36 51 62 147 153 233 | οναι οναι] θρηνος 95 185 | και εις κον.] ομ 48 153 233

17 οδοις] pr ταις 62 147 | διελευσομαι] ελευσ. 48 233 | δια] εν 62 147 | σου] ομ 36 | ειπεν] ειπε 22^a λεγει 62 95 147 185

18 επιθυμουντες] -μουνται 62

v 18

Q

ἡμέραν Κυρίου· ἵνα τί αὕτη ὑμῖν
ἡ ἡμέρα τοῦ Κυρίου; καὶ αὕτη
εστιν σκότος καὶ οὐ φῶς.

19 ὃν τρόπον ἐὰν φύγῃ ἄν-
θρωπος ἐκ προσώπου τοῦ λέοντος,
καὶ ἐμπέσῃ αὐτῷ ἡ ἄρκος, καὶ
εἰσπηδήσῃ εἰς τὸν οἶκον αὐτοῦ καὶ
ἀπεισῆται τὰς χεῖρας αὐτοῦ εἰς
τὸν τοῖχον, καὶ δάκη αὐτὸν δόφις.

20 οὐχὶ σκότος ἡ ἡμέρα τοῦ
Κυρίου καὶ οὐ φῶς; καὶ γνόφος
οὐκ ἔχων φέγγος αὐτῆς;

21 μεμίσηκα, ἀπῶσμαι ἑορτὰς
ὑμῶν, καὶ οὐ μὴ ὁσφρανθῶ ἐν ταῖς
πανηγύρεσιν ὑμῶν.

22 δι' τι καὶ ἐὰν ἐνέγκητέ μοι
ὁλοκαυτώματα καὶ θυσίας ὑμῶν,
οὐκ ἐπιβλέψομαι.

18 Κυρίου 1^ο—Κυρίου 2^ο] om 106 | *ινα*
τι] pr και 238 | *αυτη νημιν*] tr. 238 om *νημιν*
49 hab 49^a

19 *φυγη* 26 49 106 238 | *του*
λεοντος] om *του* 26 | *εμπεση*] *εμπεσει* 106 |
εισπηδηση] *εισπηδησει* 26 106 | *οικον*
αυτον] om *αυτον* 68 87 238 | *απερισηται*]
απεριεισηται Q^a 238 *απερισητει* 26 91 *απεριειση*
49 68 87 *απερισητει* 106 | *χειρας αυτου*] om
αυτον 238 | *εις*] *επι* 68 87 91 238 | *δακη*]
δακει 26 | *οφης*] pr o 238

20 *γνοφος*] pr ou 26 | *αυτης*] *αυτη* 26
49 68 87 91 106

21 *εορτας*] pr *τας* 238 | *οσφρανθω*] +
θυσιας 26 106 ^

22 και 1^ο] om 26 68 87 91 238 |
ενεγκητε] *ενεγκητης* 26 | *ολοκαυτωματα*] pr
τα 106 | *υμων*] + ou *προσδεξομαι* και *σωτηριους*
επιφανειας *υμων* Q^{mb} (ou *προσδεξομαι*
αυτα Q^{mb} 2 ; 49 106) 26 49 68 87 91 106
238 (*σωτηριους*) *σωτηριου* 26 49 68 106
238) | *επιβλεψομαι*] *επιβλεψωμαι* 26

22

ἡμέραν Κυρίου· καὶ ἵνα τί ὑμῖν
αὕτη ἡ ἡμέρα τοῦ Κυρίου; καὶ
αὕτη ιστι σκότος καὶ οὐ φῶς.

19 ὃν τρόπον ἐὰν ἐκφύγῃ ἄν-
θρωπος ἐκ προσώπου τοῦ λέοντος,
καὶ ἐμπέσῃ αὐτῷ ἡ ἄρκος, καὶ
εἰσπηδήσῃ εἰς τὸν οἶκον καὶ ἀπε-
ισηται τὰς χεῖρας αὐτοῦ εἰς τὸν
τοῖχον, καὶ δάκη αὐτὸν δόφις.

20 οὐχὶ σκότος ἡ ἡμέρα τοῦ
Κυρίου καὶ οὐ φῶς; καὶ γνόφος
οὐκ ἔχων φέγγος αὐτῆς;

21 μεμίσηκα, ἀπῶσμαι τὰς
ἑορτὰς ὑμῶν, καὶ οὐ μὴ ὁσφρανθῶ
θυσιας ἐν ταῖς πανηγύρεσιν ὑμῶν.

22 διότι ἐὰν ἐνέγκητέ μοι
ὁλοκαυτώματα καὶ θυσίας ὑμῶν,
οὐ προσδέξομαι, καὶ σωτηριους ἐπιφανειας
ὑμῶν οὐκ ἐπιβλέψομαι.

18 και 1^ο] om 48 153 233 | *υμιν αυτη*]
αυτη νημιν 48 153 om *υμιν* 233 | *η*] om 51
hab 51^a | *του*] om 62 147 153 | *εστι*] *επι*
62 147 *εστιν* 147^a

19 *εαν*] *οταν* 62 147 | *εκφυγη*] *φυγη*
48 153 | *του*] om 36 62 147 | *εμπεση*] -*σει*
62 | *η*] del. 147 | *εισπηδηση*] -*σει*
62 | *οικον*] + *αυτον* 48 153 233 | *απερι-*
σηται] *απερισηται* 62 *απερειση* 95 185
απερησηται 147 *απεριεισηται* 147^a *απερει-*
ση 153 | *τας*] om 36 | *εις*] *επι* 36 48 62
95 153 147 185 | *ο*] om 48 95 153 185
233

20 *η*] om 130 | *αυτης*] *αυτη* 48 51 233
ει *αυτη* 153

21 μεμισηκα] *μεμισικα* 62 | *απωσμαι*]
pr και 95 185 *απωσομαι* 153 | *τας*] om 48
153 233 | *θυσιας*] om 36 51 95 153 185
233 *θυσιαν* 62 147 |

22 διοτι *εαν*] *διοτι* και *αν* 233 | *ενεγ-*
κητε] *ενεγκειται* 62 147 *ενεγκητη* 147^a |
προσδεξομαι] + *αυτα* 86 233 | *σωτηριου*]
-*ους* 48 51 233

v 23

Q

23 μετάστησον ἀπ' ἐμοῦ ἥχον
φῶδῶν σου, καὶ ψαλμὸν ὄργάνων
σου οὐκ ἀκούσομαι·

24 καὶ κυλισθήσεται ὡς
ὑδρῷ κρίμα, καὶ δικαιοσύνη ὡς
χιμάρρους ἄβατος.

25 μὴ σφάγια καὶ θυσίας
προστηνέγκατέ μοι ἐν τῷ ἑρήμῳ
τεσσαράκοντα ἔτη, οἶκος Ἰσραὴλ;
λέγει κύριος.

26 καὶ ἀνελάβετε τὴν σκηνὴν
τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ
θεοῦ ὑμῶν Ῥεφάν, τοὺς τύπους
οὓς ἐποιήσατε ἐντὸς·

27 καὶ μετοικῶ ὑμᾶς ἐπέκεινα
Δαμασκοῦ, λέγει Κύριος, ὁ θεὸς ὁ
παντοκράτωρ ὅνομα αὐτῷ.

22

23 μετάστησον ἀπ' ἐμοῦ
ἥχον φῶδῶν σου, καὶ ψαλμὸν
ὄργάνων σου οὐκ ἀκούσομαι·

24 καὶ κυλισθήσεται ὡς ὑδρῷ
κρίμα, καὶ τῇ δικαιοσύνῃ ὡς
χιμάρρους ἄβατος.

25 μὴ σφάγια καὶ θυσίας
προστηνέγκατέ μοι τεσσαράκοντα
ἔτη ἐν τῷ ἑρήμῳ, οἶκος Ἰσραὴλ;

26 καὶ ἀνελάβετε τὴν σκηνὴν
τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ
θεοῦ ὑμῶν Ῥεφάν, τοὺς τύπους
οὓς ἐποιήσατε ἐντὸς·

27 καὶ μετοικῶ ὑμᾶς ἐπέκεινα
Δαμασκοῦ, λέγει Κύριος, ὁ θεὸς ὁ
παντοκράτωρ ὅνομα αὐτῷ.

Chap. vi.

1 Οὐαὶ τοῖς ἔξουθενοῦσιν Σιων
καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὅρος
Σαμαρείας· ἀπετρύγησαν ἀρχὰς
ἐθνῶν, καὶ εἰσῆλθον αὐτοὶ. οἶκος
τοῦ Ἰσραὴλ,

24 δικαιοσυνῇ] pr η 68 238 | χιμάρρους]
χιμάρρους 26 49 68 87 91 106 238

25 προστηνέγκατε] προστηνέγκετε Q^a |
τεσσ. ἐτῇ οἶκος Ἰσραὴλ] μ' ἐτῇ οἶκος Ισ.
26 49 68 87 91 106 οἶκος Ισ. pon. stat.
post ἑρημα 238 | λεγει Κ.] om 68 87 91
238

26 Ρεφαν] Ραιφαν 26 49 68 87 91 106
238 | τύπους]+αυτω 26 49 106 Q^{ms}

27 Δαμασκου] Βαβύλωνος 26
1 Σιων] Σιων Q^a | αυτοι] εαυτοις Q^a
68 87 91 εὐ αυταις 238

Chap. vii.

1 Οὐαὶ τοῖς ἔξουθενοῦσι Σιων
καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὅρος
Σαμαρείας· ἀπετρύγησαν ἀρχὰς
ἐθνῶν, καὶ εἰσῆλθον ἐν αὐταῖς.
οἶκος τοῦ Ἰσραὴλ,

24 η] om 48 153 233

25 οικο] om 147

26 Ραιφαν] Ρεφαν 62 147 Ρεμφαν 95
185 | τυπους]+αυτω 48 36 153 233 |
εαυτων] εαυτοις 36 etc.—233

27 ο θεος] om 153 233 | μετοιχιω]
μετοιχειω 62

1 ἔξουθενουσι] -σιν 36 48 51 95 153
185 233 | Σιων] Σιων 36 48 51 95 153
185 233 | πεποιθοσιν] πεποιθωσιν 62 147
-οσιν 147^a | απετρυγησαν] επετρ. 153 | εν
αυταις] εαυτοις 62 95 147 185 εν αυτοις 233
αυτοι 147^a 36 48 51 153 | του] om 153

vi 2

Q

2 διάβητε πάντες καὶ εἰσέρετε εἰς μαθραββὰ καὶ διελθατε ἐκεῖθεν, καὶ κατάβητε εἰς Γέθάλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων, εἰ πλείονα τὰ ὄρια αὐτῶν ἔστιν τῶν ὑμετέρων δρεῶν.

3 οἱ εὐχόμενοι εἰς ἡμέραν κακήν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν,

4 οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμναῖς αὐτῶν, αἱ ἑσθίοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά,

2 ειδετε] ιδετε 26 49 68 87 91 106 238 + εις Χαλανηνη] 238 + εις Χαλανηνη] 68 91 | εις μαθραββα και διελθατε εκειθεν] και διελθατε εκειθεν εις Εμαθ Ραββα] 26 49 68 87 91 106 238 | μαθραββα] Αιμαθραββα] 26 Αιμαθ Ραββα] 49 Εμα θρααβα] 68 Αιμαθ την μεγαλην] 238 | διελθατε] διελθετε Q^a 49 68 91 238 | καταβητε] + εκειθεν] 26 49 106 238 | αλοφιλων] pr των 68 87 238 | βασιλειων] πολεων] 26 | ει] εις 106 | πλειονα] πλεονα] 26 49 68 87 91 106 238 | ορεια] ορια] Q^a 26 49 68 87 91 106 238 | τα ορεια αυτ. εστιν] εστι τα ορια αυτων 238 | υμετερων] ημετερων 68 | ορειων] οριων Q^a 26 49 68 87 91 106 238

3 ευχομενοι] ερχομενοι Q^a 49 68 87 91 106 238 pr οναι 49 91^a | και] om 87

4 κλεισων] κλινων Q^a 26 Συρ. Alex. θυρων 49 68 87 91 106 238 κληρων Q^{mg} | και 1^o] om 106 | ται] om 106 | αι εσθιοντες] και εσθιοντες Q^a 26 49 87 198 αι εσθιοντες 238 και εσθιοντες 91 106 | εκ 1^o] om 49 | εκ 2^o] om 26 49 106

22

2 διάβητε πάντες καὶ έστετε εἰς Χαλανηνη καὶ διελθετε ἐκεῖθεν εἰς Αιμαθ τὴν μεγάλην καὶ κατάβητε ἐκεῖθεν εἰς Γέθ τῶν ἀλλοφύλων, τὰς κρατίστας ἐκ πασῶν τῶν βασιλειῶν τούτων, εἰ πλείονα ἔστι τὰ ὄρια αὐτῶν τῶν ὑμετέρων δρεῶν.

3 οἱ ιρχόμενοι εἰς ἡμέραν κακήν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν,

4 οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμναῖς αὐτῶν, οἱ ἑσθίοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά,

2 εις Χαλανηνη] εις Χαλανηνη] 62 95 147 185 om 36 48 51 153 233 | διελθετε] -θατε 48 233 | Αιμαθ την μεγαλην] 36. Αιμαθ ραββα] sic nisi Αιθαμ 95 185 Αιμαθραββα] 153 σημαθ την μεγαλην] 62 147 Εμαθ Ραββα] 48 51 233 | εκειθεν] 2^o] om 153 233 | των 1^o] om 48 153 233 | αλλοφυλων] sic 147 αλοφυλων 147^a | εστι τα ορια αυτων] τα ορια αυτων εστιν 48 153 233 | των 3^o] om 51 hab 51^a | υμετερων] ημετερων 147

3 οι ερχ.] pr οναι 36

4 καθευδοντες] -δωντες 62 | κλινων] κληρων 62 | στρωμναις] στρομναις 147 | οι 2^o] και 51 153 | εσθιοντες] εσθιοντες 48 233 | εκ μεσου] εκ μεσου 62 εν μεσω 153

vi 5

Q

5 οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὄργάνων, ὡς ἐστῶτα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα·

6 οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι, καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ Ἰωσῆφ.

7 διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται εἰς ἀρχῆς δυναστῶν, καὶ ἔξαρθήσεται χρεμετισμὸς ἵππων Ἐφραίμ.

8 ὅτι ὥμοσεν Κύριος καθ' ἑαυτοῦ διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ὕβριν Ἰακώβ, καὶ τὰς χώρας αὐτοῦ μεμίσηκα, καὶ ἔξαρὼ πόλιν σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτήν·

9 καὶ ἔσται ἐὰν ὑπολειφθῶσιν δέκα ἄνδρες ἐν οἰκίᾳ μιᾶ, καὶ ἀποθανοῦνται καὶ ὑπολειφθήσονται οἱ κατάλοιποι,

5 επικροτοῦντες] επικρατοῦντες 49 68
91 106 238

6 τῇ συντριβῇ] την συντριβην 91 |
Ιωσῆφ] pr του 238

7 αἰχμαλῶτοι εσονται] αιχμαλωτισθησεται 87 | εξ] επ Q^{me} απ 26 49 68 91 106
238 ! εξ αρχῆς] απαρχη 87 | Εφραὶμ] pr εξ 26 49 68 87 91 106 238

8 καθ εαυτου] + λεγει κτι ο θις των δυναμεων 68 87 91 + λεγων κτι ο θις των δυν. 238 καθ αυτου 26 | διοτι] οτι 26 49 | αυτου] αυτων 49 106

9 ανδρες] ομ 26 49 68 87 91 106
238 | και 2^o] ομ 106 238 | και υπολειφθησονται οι καταλοιποι] ομ 68 87 91

22

5 οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὄργάνων, ὡς ἐστῶτα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα.

6 οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι, καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ τοῦ Ἰωσῆφ.

7 διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται εἰς ἀρχῆς δυναστῶν, καὶ ἔξαρθήσεται χρεμετισμὸς ἵππων εἰς Εφραίμ.

8 ὅτι ὥμοσεν Κύριος καθ' ἑαυτοῦ λέγει Κύριος διότι τῶν δυνάμεων διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ὕβριν Ἰακώβ, καὶ τὰς χώρας αὐτοῦ μεμίσηκα, καὶ ἔξαρὼ πόλιν σὺν πᾶσιν τοῖς κατοικοῦσιν αὐτήν·

9 καὶ ἔσται ἐὰν ὑπολειφθῶσι δέκα ἄνδρες ἐν οἰκίᾳ μιᾶ, καὶ ἀποθανοῦνται καὶ ὑπολειφθήσονται οἱ κατάλοιποι,

5 επικροτοῦντες] επικρατ. 51 95 185 |
εστωτα] εστηκοτα 48 | ελογισαντο] ελογησαντο 62

6 χριομενοι] χριωμενοι 62 147 χριομενοι 147^a | επασχον] επασχων 62 | ουδεν] ομ 95 185 | τη συντριβῃ] την συντριβην 153 | του] ομ 48 153 233

7 νυν] ομ 62 147 | εξ] ομ 233
8 ωμοσεν] -σε 62 147 | λεγει...δυναμεων] λεγουν 36 51 62 95 147 185 ομ 48 153 233 | αυτου] αυτων 153 | πολι] πολεις 153 | πασι] πασιν 36 48 95 153 185 233 | αυτην] αυτας 153

9 υπολειφθωι] -σι 36 48 51 95 153 185 233 | ανδρες] ομ 36 48 51 95 153 185 233 | αποθανουνται] pr και 48 153 233 | και υπολ. οι καταλοιποι] ομ 153

vi 10

Q

10 καὶ ληψονται οἱ οἰκοι αὐτῶν καὶ παραβιῶνται τοῦ φενέγκε τὰ ὅστα αὐτῶν ἐκ τοῦ οἴκου· καὶ ἐρεῖ τοῦ προεστηκόσιν τῆς οἰκίας εἰ̄ ἔτι ὑπάρχει παρὰ σοί; καὶ ἐρεῖ οἰκὴ ἔτι· καὶ ἐρεῖ σύγα, ἐνεκα τοῦ ὀνομάσαι τὸ δυομα Κυρίου.

11 διότι ἴδον Κύριος ἐντέλεται, καὶ πατάξει τὸν οἶκον τὸν μέγαν θλάσμασιν καὶ τὸν οἶκον τὸν μικρὸν ῥάγμασιν.

12 εἰ̄ διώξονται ἐν πέτραις ἵπποι; εἰ̄ παρασιωπήσονται ἐν θηλαῖς; ὅτι ὑμεῖς ἔξεστρέψατε εἰ̄ς θυμὸν κρίμα, καὶ καρπὸν δικαιοσύνης εἰ̄ς πικρίαν,

13 οἱ εὐφραινόμενοι ἐπ' οὐδενὶ λόγῳ, οἱ λέγοντες οὐκ ἐν τῇ ἰσχύι ἡμῶν ἔσχομεν κέρατα;

10 οἰκοι] οἰκεῖα Q^a 26 49 68 87 91 106 238 + οἱ 26 49 68 87 91 106 238 | παραβιῶνται] pr οἱ 26 106 | εξενέγκε] εξενεγκαὶ Q^a 26 49 68 87 91 106 | εξενεγκεῖν 238 | προεστηκοσιν] -οι Q^a 26 49 68 87 91 106 238 | τῆς οἰκίας] τον οικου 238 | ερει 2^o] ερεις 106 | ενεκεν 26 238 | ονομασαι] pr μη Q^a 26 49 68 87 91 106 238

11 εντελλεται] εντεταλται 49 86 | ραγμασιν] ρηγμασιν Q^a 68 87 91 238

12 θηλαις] θηλειαι Q^a 26 49 68 87 91 106 238 | υμεις] om 68 87 91 238

13 λογω] + αγαθω 68 87 91^a 238 | εσχομεν] εχομεν 91

22

10 καὶ ληψονται οἱ οἰκεῖοι οἱ αὐτῶν καὶ παραβιῶνται τοῦ φενέγκειν τὰ ὅστα αὐτῶν ἐκ τοῦ οἴκου· καὶ ἐρεῖ τοῦ προεστηκόσι τοῦ οἴκου εἰ̄ ἔτι ὑπάρχει παρὰ σοί; καὶ ἐρεῖ οὐκ ἔτι· καὶ ἐρεῖ σύγα, ἐνεκεν τοῦ μη̄ ὀνομάσαι τὸ δυομα Κυρίου.

11 διότι ἴδον Κύριος ἐντέλεται, καὶ πατάξει τὸν οἶκον τὸν μέγαν θλάσμασι καὶ τὸν οἶκον τὸν μικρὸν ῥάγμασιν.

12 εἰ̄ διώξονται ἐν πέτραις ἵπποι; εἰ̄ παρασιωπήσονται ἐν θηλαῖς; ὅτι ἔξεστρέψατε εἰ̄ς θυμὸν κρίμα, καὶ καρπὸν δικαιοσύνης εἰ̄ς πικρίαν,

13 οἱ εὐφραινόμενοι ἐπ' οὐδενὶ λόγῳ ἀγαθῷ, οἱ λέγοντες οὐκ ἐν τῇ ἰσχύι ἡμῶν ἔσχομεν κέρατα;

10 ληψονται] ληψονται 36 48 51 95 117 (ληψονται 147^a) 153 185 233 | και παραβιῶνται] pr οἱ καταλοιποι 153 παραβιουνται 153 | εξενεγκειν] -γκαι 48 153 233 | εκ] om 95 186 | οικου 1^o] + μου 36 | προεστηκοσι] -ωσι 62 -σιν 36 48 51 95 153 185 233 | τον οικου 2^o] τῆς οἰκίας 48 95 153 185 233 | συγα] σηγα 62 | ενεκεν] ενεκεν 48 62 147 233

11 μεγα] + τον Ισραηλ 153^a | θλασμασι] -σιν 48 51 95 153 185 233 σεισμασι 36 | ραγμασι] ρηγμασιν 36 62 95 147 185 ρηγμασι 153

12 ιπποι] ιππου 95 186 | οτι] + υμεις 36 233 + υμων 153 | θυμον] θυμω 62

13 ευφραινομενοι] ευφρενομενοι 62 | αγαθω] om 48 153 233 | εσχομεν] εχομεν 95 185

vi 14

Q

14 διότι ἵδον ἐγὼ ἐπεγείρω
έφ' ὑμᾶς, οἶκος τοῦ Ἰσραὴλ,
ἔθνος, καὶ ἐκθλίψουσιν ὑμᾶς τοῦ
μὴ εἰσελθεῖν εἰς Ἐμὰθ καὶ ἔως
τοῦ χωμάτου τῶν δυσμῶν.

Chap. vii.

1 Οὗτος ἔδειξέν μοι Κύριος
κύριος, καὶ ἵδον ἐπιγονὴ ἀκρίδων
ἐρχομένη ἑωθινή, καὶ ἵδον βροῦ-
χος εἰς Γάγη ὁ βασιλεύς.

2 καὶ ἔσται ἐὰν συντελεσθῇ τοῦ
καταφαγῆν τὸν χόρτον τῆς γῆς,
καὶ εἴτε Κύριε Κύριε, εἰλεως γενοῦ-
τίς ἀναστήσει τὸν Ἰακώβ; δότι
ὅληγοστός ἐστιν·

3 μετανόησον, Κύριε, ἐπὶ
τούτῳ, καὶ τοῦτο οὐκ ἔσται, λέγει
Κύριος.

14 τοῦ Ισ.] ομ. τοῦ 49 68 87 91
238 | εθνος] ομ. 87 91 238 + φησι κτι ο θς
των δυναμεων 68 87 91 238 + λεγει κτι ο
θς των στρατων 26 49 106 | εκθλιψουσιν]
θλιψουσιν 49 | εως] ως 238 εως 238 | χωμ-
ατου χειμαρρον Q* 26 49 68 87 91 106
238

1 Κυριος κυριος] κτι ο θς 87 238 σεμ.
tant. 26 49 106 | επιγονη ακριδων] επι
γονη ακριδων 106 | βρουχος] βροχος 49 | εις
Γαγη] εις Αγαγη 87

2 συντελεσθη] συντελεσθη 68 238 συ-
τελεσει 106 | καταφαγεω] φαγειν 238 |
ειλεως] ειλεως Q* 26 49 68 87 91 106 238

3 ουκ εσται] ου μη γενηται 238 | λεγει]
ειπειν 68 87 91

22

14 διότι ἵδον ἐγὼ ἐπεγείρω
έφ' ὑμᾶς, οἶκος Ἰσραὴλ, φησι
Κυρος δ θεος στρατων, ᔥθνος, καὶ
ἐκθλίψουσι ὑμᾶς τοῦ μὴ εἰσελθεῖν
εἰς Αιμάθ καὶ ἔως τοῦ χειμάρρου
τῶν δυσμῶν.

Chap. viii.

1 Οὗτος ἔδειξέν μοι Κύριος,
καὶ ἵδον ἐπιγονὴ ἀκρίδων ἐρχο-
μένη ἑωθινή, καὶ ἵδον βροῦχος
εἰς Γάγη ὁ βασιλεύς.

2 καὶ ἔσται ἐὰν συντελεσθῇ
τοῦ φαγεν τὸν χόρτον τῆς γῆς,
καὶ εἴπον Κύριε Κύριε, θλεως
γενοῦ· τίς ἀναστήσει τὸν Ἰακώβ;
δότι ὅληγοστός ἐστι.

3 μετανόησον, Κύριε, ἐπὶ
τούτῳ, καὶ τοῦτο οὐ μη γένηται,
λέγει Κύριος.

14 διοτι] δια τοντο 36 | επεγειρω]
επεγειρω 62 147 | Ισραηλ] ρη τοι 62 147
233 | φησι...εθνος] (ρη εθνος) λεγει κτι των
δυναμεων 48 233 | εκθλιψουσι] εκλειψουσι
Cyr. Alex. θληψ. 62 θλιψουσιν 147 -σιν
36 48 95 153 185 233 | ημας] ημας 62 |
Αιμαθ] ημαθ 62 ιμαθ 147 ειμαθ 147*
Αιμαθα 233 | εως] ως 48

1 εδειξε] -ξε 36 48 62 147 153 233
εδοξε 95 185 | Κυριος]+ο θεος 36 48 233 |
βρουχος] ρη ο 147 | εις Γαγη] ως Γαγη 51 εις
γωνη 147 εις Γαγη 153 | ο βασιλευς] ομ
147

2 συντελεσθη] συντελεση 48 51 95 153
185 233 -σει 62 147 | φαγειν] καταφαγειν
48 153 233 | ειπον] ειπα 48 153 233 ειπων
62 | αναστησει] -ση 147 | εστι] -η 36 48 51
95 153 185 233

3 ου μη γενηται] ουκ εσται 48 153
238 | λεγει] ειπειν 153

vii 4

Q

4 Οὗτως ἔδειξέν μοι Κύριος,
καὶ ἴδοὺ ἐκάλεσεν τὴν δίκην ἐν
πυρὶ Κύριος, καὶ κατέφαγεν τὴν
ἄβυσσον τὴν πολλήν, καὶ κατέ-
φαγε τὴν μερίδα.

5 καὶ εἴπα Κύριε Κύριε,
κόπασον δή· τίς ἀναστήσει τὸν
Ιακώβ; ὅτι ὀλιγοστός ἐστιν·

6 μετανόησον, Κύριε, ἐπὶ
τούτῳ. Καὶ τοῦτο οὐ μὴ
γένηται, λέγει Κύριος κύριος.

7 Οὗτως ἔδειξέν μοι Κύριος,
καὶ ἴδοὺ ἑστηκὼς ἐπὶ τίχους ἀδα-
μαντίνου, καὶ ἐν τῇ χειρὶ αὐτοῦ
ἀδάμας.

8 καὶ εἶπεν Κύριος πρὸς μέ
Τί σὺ ὄρᾶς, Ἀμώς; καὶ εἴπα
Ἀδάμαντα. καὶ εἶπεν Κύριος
πρὸς μέ Ἰδοὺ ἐγὼ ἐντάσσω
ἀδάμαντα εἰς μέσον τοῦ λαοῦ μου

4 Κύριος 1^ο] bis scr. Q^a 68 87 91 + o ὁ
26 106 238 | εν πυρὶ] τοὺς πολέμους πιρε-
ser. ab al. m. 91 | Κύριος 2^ο] + o ὁς Q^{mb}
bis scr. 68 87 91 | κατέφαγεν] κατέφαγε
26 49 68 87 91 106 238 | τὴν μερίδα]
+ Κύριον 87 (91 τον Ισραὴλ superscr. ab
al. m.)

5 εἴπα] εἰπον 238 | Κυριε Κυριε] sem.
tant. 91 | τον Ιακωβ] τον οικον Ιακωβ
106

6 επι τουτω] επι αυτω 26 επι την τουτω
91 | Κύριος κυριος] sem. tant. 26 49 106
o ὁς 238

7 Κύριος] bis scr. 68 87 91 | ιδου]
+ ανηρ Q^{mb} 26 68 87 91 106 238 | τιχους]
τειχους Q^a 26 49 68 87 91 106 238

8 εἴπα] εἰπον 238 Q^a | εντασσω] ιστασο
106 | εις μεσον] εν μεσω Q^a 68 87 91 106
238 | του λαου] om τον 26 68 87 91 106
238

The Septuagint

22

4 Οὗτως ἔδειξέν μοι Κύριος,
καὶ ἴδοὺ ἐκάλεσεν τὴν δίκην ἐν
πυρὶ Κύριος δ Θεός, καὶ κατέφαγε
τὴν ἄβυσσον τὴν πολλήν, καὶ
κατέφαγε τὴν μερίδα.

5 καὶ εἶπον Κύριε Κύριε,
κόπασον δή· τίς ἀναστήσει τὸν
Ιακώβ; ὅτι ὀλιγοστός ἐστιν·

6 μετανόησον, Κύριε, ἐπὶ
τούτῳ. Καὶ τοῦτο οὐ μὴ γένηται,
λέγει Κύριος δ Θεός.

7 Οὗτως ἔδειξέν μοι Κύριος,
καὶ ἴδοὺ ἀνήρ ἑστηκὼς ἐπὶ τείχους
ἀδαμαντίνου, καὶ ἐν τῇ χειρὶ¹ αὐτοῦ ἀδάμας.

8 καὶ εἶπεν Κύριος πρὸς μέ
Τί σὺ ὄρᾶς, Ἀμώς; καὶ εἶπον
Ἀδάμαντα. καὶ εἶπεν Κύριος
πρὸς μέ Ἰδού ἐγὼ ἐντάσσω
ἀδάμαντα ἐν μέσῳ λαοῦ μου

4 εδειξεν] εδειξε 62 147 εδοξε 95
185 | εκαλεσεν] -σε 62 147 | ο θεος] om
48 95 153 185 233 | και κατεφαγε την
αβυσσον την πολλην και] om 62 | μεριδα]
+ Κυριον 48

5 ειπον] ειπα 48 153 233 | Κυριε Κυριε]
sem. tant. 48 233 | αναστησει] -ση 62 147 |
ειστιν] εστι 62 147

6 ο θεος] om 48 233 Κυριος 153

7 εδειξεν] -ξε 22^a 62 147 εδοξε 95 185 |
Κυριοι] bis scr. 153 + ο θεος 62 147 | ανηρ]
om 48

8 ειπεν] -πε 62 147 | Τι συ—προς με 2^ο]
om 238 | ειπον] ειπα 48 153 233 | ειπεν
2^ο] -πε 62 147 | Κυριος 2^ο] + ο θο 51 | εν
μεσω] εις μεσον 238 | λαου] pr του 147

vii 8

Q

'Ισραήλ, οὐκέτι μὴ προσθήσω τοῦ παρελθεῖν αὐτόν.

9 καὶ ἀφανισθήσονται βωμοὶ τοῦ γέλωτος, καὶ αἱ τελεταὶ τοῦ 'Ισραὴλ ἐρημωθήσονται, καὶ ἀναστήσομαι ἐπὶ τὸν οἶκον 'Ιεροβοάμ ἐν ρομφαίᾳ.

10 καὶ ἔξαπέστειλεν Ἀμασίας ὁ ἱερεὺς Βαιθῆλ πρὸς 'Ιεροβοάμ βασιλέα 'Ισραὴλ λέγων, συστροφὰς ποιεῖται κατὰ σοῦ Ἀμὼς ἐν μέσῳ οἴκου 'Ισραὴλ· οὐ μὴ δύναται ἡ γῆ ὑπενεγκεῖν ἄπαντας τοὺς λόγους αὐτοῦ.

11 διότι τάδε λέγει Ἀμὼς, ἐν ρομφαίᾳ τελευτήσει 'Ιεροβοάμ, ὃ δὲ 'Ισραὴλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ.

12 καὶ εἶπεν Ἀμασίας πρὸς Ἀμὼς ὁ ὄρῶν, βάδιζε, ἐκχώρησον εἰς γῆν Ιούδα, καὶ ἐκεὶ καταβίου, καὶ ἐκεὶ προφητεύσεις.

The Septuagint

51

22

'Ισραὴλ, οὐκέτι μὴ προσθῶ τοῦ παρελθεῖν αὐτόν.

9 καὶ ἀφανισθήσονται οἱ βωμοὶ τοῦ γέλωτος, καὶ αἱ τελεταὶ τοῦ 'Ισραὴλ ἐρημωθήσονται, καὶ ἀναστήσομαι ἐπὶ τὸν οἶκον 'Ιεροβοάμ ἐν ρομφαίᾳ.

10 καὶ ἔξαπέστειλεν Ἀμασίας ὁ ἱερεὺς Βαιθῆλ πρὸς 'Ιεροβοάμ βασιλέα 'Ισραὴλ λέγων, συστροφὰς ποιεῖται κατὰ σοῦ Ἀμὼς ἐν μέσῳ οἴκου 'Ισραὴλ· οὐ μὴ δύναται ἡ γῆ ὑπενεγκεῖν πάντας τοὺς λόγους αὐτοῦ.

11 διότι τάδε λέγει Ἀμὼς, ἐν ρομφαίᾳ τελευτήσει 'Ιεροβοάμ, ὃ δὲ 'Ισραὴλ αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς γῆς αὐτοῦ.

12 καὶ εἶπεν Ἀμασίας πρὸς Ἀμὼς ὁ ὄρῶν, βάδιζε, συ, ἐκχώρησον εἰς γῆν Ιούδα, καὶ ἐκεὶ καταβίου, καὶ ἐκεὶ προφητεύσεις.

8 μη προσθησ] μη προσθω Q^a 68 87

91 106 238 ου μη προσθησ 26 [αυτον]

αυτο 68

9 ερημωθησονται] εξερ. 106

10 Βαιθηλ] Βεθηλ 26 [απαντας] παντας

Q^a 26 68 87 91 238

12 εκχωρησον]+συ 68 87 91 (238 tr.) |

και εκει καταβιου] om 91 | προφητευσεις]

προφητευσης 26

8 προσθω] προσθησω 36

9 οι] om 48 153 233

10 εξαπεστειλεν] -λε 147 | Αμασιας]

Αμεσιας 62 Μεσιας 147 Δαμασιας 153 |

Βαιθηλ] Βεθηλ (pr eis 62 147) 185 Βαιθηλ

185^a [υπενεγκειν] υπερενεγκειν 62 επενεγ-

κειν 147 | παντας] απαντας 233

11 λεγει] + Κυριος (sic) 95 185 |

τελευτησει] -ση 147 | αχθησεται]+ληθη-

σεται 153

12 Αμασιας] Αμεσιας 62 147 Αμεσιας

153 [συ] om 36 48 62 95 147 153 185 233 |

εκχωρησον]+συ 36 51 233 εκχωρισον 95

185 | και εκει καταβιου] om 158 hab 153^{ms}

vii 13

Q

13 εἰς δὲ Βεθὴλ οὐκέτι μὴ προσθῆς τοῦ προφητεῦσαι, ὅτι ἀγίασμα βασιλέως ἔστιν, καὶ οἶκος βασιλείας ἔστιν.

14 καὶ ἀπεκρίθη Ἐμώς καὶ εἶπεν πρὸς Ἀμασίαν οὐκ ἡμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου, ἀλλ᾽ η αἰπόλος ἡμην κνῖζων συκάμινα.

15 καὶ ἀνέλαβέν με Κύριος ἐκ τῶν προβάτων, καὶ εἶπεν Κύριος πρὸς μέ Βάδιζε, προφήτευσον ἐπὶ τὸν λαόν μου Ἰσραὴλ.

16 καὶ νῦν ἀκουε λόγον Κυρίου Σὺ λέγεις Μὴ προφήτευε ἐπὶ τὸν Ἰσραὴλ, καὶ οὐ μὴ δχλαγωγήσῃς ἐπὶ τὸν οἶκον Ἰακώβ.

13 Βεθὴλ] Βαιθὴλ 49 68 87 91 106
298 | οὐκέτι μη προσθῆς τον προφητευσα] οὐκ ετι ου μη προφητευσεις 26 | μη προσθης] προσθησεις Qμω 26 68 87 91 298 | βασιλειας] βασιλεως 49

14 ουκ ημην] ουκ ειμι 26 | εγω] ομ 26 | προφητου] +ειμι εγω 238 | αλλη η αιπολος] αλλα αιπολος 68 91 238 | κνιζω] pr και 26 49 68 87 91 238 | κνιζων συκαμινα] tr. 238

15 με 1^o] ομ 106 | μου] σου 26 | Ισραὴλ] pr τον 26 49 106

16 και νυν ακουε...Ισραὴλ] και νυν ση Αμασια ακουσον τον λογον Κυριου ση ερησον μη προφυτεσθης ετη Ισραηλ 106^{me} | ου μη] ομ ου 238 | οχλαγωγησης] -σεις 26 οχλαγωγει 238

22

13 εἰς δὲ Βαιθὴλ οὐκέτι προσθησις τοῦ προφητεῦσαι, ὅτι ἀγίασμα βασιλέως ἔστιν, καὶ οἶκος βασιλείας ἔστιν.

14 καὶ ἀπεκρίθη Ἐμώς καὶ εἶπεν πρὸς Ἀμασίαν Οὐκ ἡμην προφήτης ἐγὼ οὐδὲ υἱὸς προφήτου ειμι έγω, αλλα αιπόλος ήμην καὶ συκάμινα κνῖζων.

15 καὶ ἀνέλαβέν με Κύριος ἐκ τῶν προβάτων, καὶ εἶπεν Κύριος πρὸς μέ Βάδιζε, καὶ προφήτευσον ἐπὶ τὸν λαόν μου Ἰσραὴλ.

16 καὶ νῦν ἀκουε λόγον Κυρίου Σὺ λέγεις Μὴ προφήτευε ἐπὶ τὸν Ἰσραὴλ, καὶ μὴ δχλαγωγει ἐπὶ τὸν οἶκον Ἰακώβ.

13 δε] ομ 62 | Βαιθὴλ] Βεθὴλ 62 147 | ουκετι] ουκ ετι μη 62 238 | προσθησεις] προσθης 62 238 προσθεις 147 | εστιν 1^o 2^o] εστι 22^a 62 147 | βασιλειας εστιν] tr. 62 147

14 ειπεν] ειπε 147 | Αμασιαν] Αμεσιαν 62 147 Αμασεαν 153 | ουκ ημην—αιπολος ημην] ουτε προφητης ημην, ουτε προφητου ιως, ημην δε αιπολος εγω 95 185 | εγω 1^o] ομ 130 | ουδε ιως προφητου] ομ 62 | ειμι εγω] ομ 36 48 62 95 153 185 238 | αλλα] αλλη η 36 48 238 αλλ 62 147 | και] ομ 62 147 | συκαμινα κνιζων] tr. 48 153 238 |

15 ανελαβεν] -αν 62 -ε 22^a 147 | με] μαι 62 | ειπεν] -πε 22^a 62 147 | Κυριος 2^o] ομ 62 147 | και προφητευσον] ομ και 36 48 51 95 153 185 238 | Ισραηλ] pr τον 36

16 Μη] μοι 147 | Ισραὴλ] pr οικον 147 153 | μη 2^o] pr ου 48 95 153 185 238 | οχλαγωγει] οχλαγωγησεις 48 95 153 185 238

vii 17

Q

17 διὰ τοῦτο τάδε λέγει
Κύριος, ἡ γυνή σου ἐν σχοινίῳ
καταμετρηθήσεται, καὶ ἐν γῇ
ἀκαθάρτῳ τελευτήσεις, ὁ δὲ
Ἰσραὴλ αἰχμάλωτος ἀχθήσεται
ἀπὸ τῆς γῆς αὐτοῦ.

22

17 διὰ τοῦτο τάδε λέγει
Κύριος, ἡ γυνή σου ἐν τῇ πόλει
πορνεύσει, καὶ οἱ νιοὶ σου καὶ αἱ
θυγατέρες σου ἐν ρομφαίᾳ πεσοῦνται,
καὶ ἡ γῆ σου ἐν σχοινίῳ καταμε-
τρηθήσεται, καὶ σὺ ἐν γῇ ἀκα-
θάρτῳ τελευτήσεις, ὁ δὲ Ἰσραὴλ
αἰχμάλωτος ἀχθήσεται ἀπὸ τῆς
γῆς αὐτοῦ.

Chap. viii.

1 Οὗτως θεοῦ μοι Κύριος,
καὶ ἴδού ἄγγος ἵξεντοῦ· καὶ
εἶπεν Τί σὺ βλέπεις, Ἀμώς;
καὶ εἶπα Ἅγγος ἵξεντοῦ.

2 καὶ εἶπεν Κύριος πρὸς μέ,
ἡκει τὸ πέρας ἐπὶ τὸν λαόν μου
Ἰσραὴλ, οὐκέτι μὴ προσθῶ τοῦ
παρελθεῖν αὐτόν.

Chap. viii.

1 Οὗτως θεοῦ μοι Κύριος,
καὶ ἴδού ἄγγος ἵξεντοῦ· καὶ
εἶπεν Κύριος πρὸς μὲ Τί σὺ
βλέπεις, Ἀμώς; καὶ εἶπον Ἅγγος
ἵξεντοῦ.

2 καὶ εἶπεν Κύριος πρὸς μέ,
ἡκει τὸ πέρας ἐπὶ τὸν λαόν μου
Ἰσραὴλ, οὐκέτι μὴ προσθῶ τοῦ
παρελθεῖν αὐτόν.

17 η γυνη σου]+εν τη πολει πορνευσει
οι νιοι (η γυνη 28) σου και αι θυγατερες
σου εν ρομφαια πεσουνται και η γη σου Q^a
26 49 68 87 91 106 238 | εν σχοινιω] om
εν 68 91 | και εν γη] και συ εν γη Q^a 26
49 68 87 91 106 238

1 εδειξε] εδειξεν 26 49 68 87 91 106
238 | Κυριος] bis sc. 68 87 91 | βλεπεις]
ορας 26 (ορας 49) 106 | ειπα] ειπον 238

2 με] μοι 91 | ουκετι μη προσθω] om
μη Q^a ουκετι μη προσθησω 198 ου προ-
σθησω ετι 68 87 91

17 πορνευσει] -ση 62 147 | πεσουνται]
πεσαινται 62 | καταμετρηθησαι] -μετα-
θησαι 62 | και συ εν γη] και εσυ εν γη
147 | τελευτησει] -σης 147 | αχθησαι]
ληφθησαι 158

1 εδειξε] -εν 22^a 62 147 | ουτως εδειξεν
μοι] εδειξε γαρ μοι φησι 95 185 | Κυριος
1^o] + κς 48 233 | αγγος] αγγελλος 62 185^{me}
αγγος 185 | ξεντον] και ειπεν...Αγγος
ξεντον] om 62 | κυριος προς με] om 48
153 233 μοι Κυριος 147 | συ] σαι 147 |
βλεπεις] ορας 153 | ειπον] ειπα 48 95 153
185 233 | Αγγος] ΝΓ sup. sc. 22

2 ειπεν] ειπε 22^a 147 ειπον 36 51 95
185 | τον λαον μου] τον οικον 62 147 153
233 | ουκετι μη προσθω] και ουκετι ου μη
προσθω 36 ου προσθησω ετι 48 153

viii 3

Q

3 καὶ ὀλολύξει φατνώματα τοῦ ναοῦ ἐν τῇ ἡμέρᾳ ἑκατηνῇ, λέγει Κύριος· πολὺς ὁ πεπτωκὼς ἐν παντὶ τόπῳ, ἐπιρέψω σιωπήν.

4 ἀκούσατε δὴ ταῦτα οἱ ἐκθίβοντες εἰς τὸ πρωὶ πένητα, καὶ καταδυναστεύοντες πτωχὸν ἀπὸ τῆς γῆς,

5 οἱ λέγοντες πότε διελεύσεται ὁ μὴν καὶ ἐμπλήσομεν, καὶ τὰ σάββατα καὶ ἀνοίξομεν θησαυρὸν τοῦ ποιῆσαι μέτρον μικρόν, καὶ τοῦ μεγαλύναι σταθμεία καὶ ποιῆσαι ζυγὸν ἄδικον,

6 τοῦ κτᾶσθαι ἐν ἀργυρίῳ πτωχὸν καὶ ταπεινὸν ἀντὶ ὑποδημάτων, καὶ ἀπὸ παντὸς γενῆματος ἐμπορευσόμεθα;

8 φατνώματα] pr τα 26 49 68 87 91 106 238 | εν τῃ ημερᾳ εκεινῃ] εν εκεινῃ τῃ ημερᾳ 26 49 68 87 91 106 238 | Κύριος] bis scr. Q^a 49 68 87 91 | επιρρέψω] επιρρέψω 26 49 68 87 91 106 238

4 εκτρίβοντες] θύλιψοντες 238 | πτωχούς] πτωχὸν

5 οἱ] οἱ 68 87 91 | εμπλησομεν] εμπολησομεν Q^a 26 49 68 87 91 106 238 | καὶ τὰ σάββατα] καὶ ποτε ηὲται τὰ σάββατα 238 | ανοίξομεν] -ωμεν 26 | θησαυρούς] θησαυρούς Q^{me} 26 68 87 91 | μέτρον μικρόν] μικρὸν μέτρον 26 49 68 87 91 106 μικρὸν τὸ μέτρον 238 | τον μεγ.] οἱ τον 26 49 | σταθμεία] σταθμῶν Q^a 68 87 91 238 σταθμα 26 49 106

6 πτωχούς] pr και 87 | ταπεινον] πενητα Q^{me} | αντι] ανθ Q^a | παντος γενηματος] πασης πραξεως Q^{me} 68 87 91 238 | εμπορευσομεθα] -σωμεθα 26

22

3 καὶ ὀλολύξει τὰ φατνώματα τοῦ ναοῦ ἐν ἑκατηνῇ τῇ ἡμέρᾳ, λέγει Κύριος· πολὺς ὁ πεπτωκὼς ἐν παντὶ τόπῳ, ἐπιρέψω σιωπήν.

4 ἀκούσατε δὴ ταῦτα οἱ ἐκθίβοντες εἰς τὸ πρωὶ πένητα, καὶ καταδυναστεύοντες πτωχὸν ἀπὸ τῆς γῆς,

5 λέγοντες πότε διελεύσεται ὁ μὴν καὶ ἐμπλήσομεν, καὶ πότε ηὲται τὰ σάββατα καὶ ἀνοίξομεν θησαυρὸν τοῦ ποιῆσαι μικρὸν τὸ μέτρον, καὶ τοῦ μεγαλύναι στάθμιον καὶ ποιῆσαι ζυγὸν ἄδικον,

6 τοῦ κτᾶσθαι ἐν ἀργυρίῳ πτωχὸν καὶ ταπεινὸν ἀντὶ ὑποδημάτων, καὶ ἀπὸ παντὸς γενῆματος ἐμπορευσόμεθα;

3 Κύριος] bis scr. 48 | εν 2^o] επι 153

4 εκθίβοντες] εκτρίβοντες 48 51 153 233 | πτωχούς] πτωχὸν 48 153 233 | απο] επι 185

5 λεγοντες] pr οι 36 51 62 95 185 233 | εμπολησομεν] εμπολησωμεν 147 | ποτε ηὲται] οἱ 48 (τοτε η. 51) 153 233 | ανοίξομεν] -ωμεν 62 147 233 | θησαυρούς] -ον 48 | μικρὸν τὸ μέτρον] οἱ το ετ τρ. 48 153 233 | μέτρον] μητρον 147 | τον] οἱ 95 185 233 | ποιησαι] ποιησω 36

6 τον] pr και 153 | πτωχούς] pr και 48 | ανθ] αντι 36 etc.—233 | πασης πραξεως] πασης πραξεως 62 147 153 παντος γενηματος 48 233 | εμπορευσομεθα] -σωμεθα 62

viii 7

Q

7 ὁμνύει Κύριος καθ' ὑπερηφανείας Ἰακώβ Εἱ̄ ἐπιλησθήσεται εἰς νίκος πάντα τὰ ἔργα ὑμῶν,

8 καὶ ἐπὶ τούτοις οὐ ταραχθήσεται ἡ γῆ, καὶ πενθήσει πᾶς ὁ κατοικῶν ἐν αὐτῇ, ἀναβήσεται ὡς ποταμὸς συντέλεια, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου.

9 καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει Κύριος δὲ θεός, καὶ δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς.

10 καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος, καὶ πάσας τὰς ωδὰς ὑμῶν εἰς θρῆνον, καὶ ἀναβιθῶ ἐπὶ πᾶσαν ὁσφὺν σάκκουν, καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα, καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ, καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν ὁδύνης.

7 καθ' υπερηφανειας] κατὰ τῆς υπερηφανιας 68 91 | επιλησθησεται] επιλησθεται 91^a | νικος] νικος 106 238

8 αναβησεται ως ποταμος συντελεια] ομ 106 | συντελεια]+αυτης 68 238

9 Κυριος ο θεος] Κυριος Κυριος 68 87 91 Κυριος 238 | το φως] του φωτος 238

10 τας ωδας] ομ τας 68 | θρηνοι] θρηνος 68 | οσφυν] ισχυν 106 | θησομαι αυτην] θησομαι αυτην Q^a θησομαι αυτην 26 superscr. τον Ιακωβ 91 | αυτου] αυτον 26 | ημεραν] εν ημερα 106

22

7 ὁμνύει Κύριος καθ' ὑπερηφανείας Ἰακώβ Εἱ̄ ἐπιλησθήσεται εἰς νίκος πάντα τὰ ἔργα ὑμῶν,

8 καὶ ἐπὶ τούτοις οὐ ταραχθήσεται ἡ γῆ, καὶ πενθήσει πᾶς ὁ κατοικῶν ἐν αὐτῇ, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια αὐτῆς, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου.

9 καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει Κύριος, δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ φωτός:

10 καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος, καὶ πάσας τὰς ωδὰς ὑμῶν εἰς θρῆνον, καὶ ἀναβιθῶ ἐπὶ πᾶσαν ὁσφὺν σάκκουν, καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα, καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ, καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν ὁδύνης.

7 καθ' υπερηφανειας] κατὰ τῆς υπερηφανιας 48 95 185 | επιλησθησεται] επιλησθησεται 62 147 επιλησ. 147^a επιλησεται 153 | νικος] νικος 48 62 95 147 153 185 233

8 πενθησει] -ση 147 -σει 147^a | ως ποταμος 1^o—ως ποταμος 2^o] ομ 153 | αυτης] ομ 48 95 153 185 233 | Αιγυπτου] Αιγυπτιου 153

9 Κυριος] bis scr. 48+o θ̄ς 36 153 233 | ετι της γης] ομ 233 | φωτος] το φως 22^a 36 48 51 95 153 185 233

10 υμων 1^o 2^o] ημων 153 | αυτορ] αυτην 62 147 | ως πενθος] εις πενθος 153 | αγαπητου] -τον 153

viii 11 Q

11 ἵδον ἡμέραι ἔρχονται,
λέγει Κύριος, καὶ ἐξαποστελὼ
λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν
ἄρτων οὐδὲ δίψαν ὕδατος, ἀλλὰ
λιμὸν τοῦ ἀκοῦσαι λόγου Κυρίου·

12 καὶ συναχθήσονται ὕδατα
ἴως θαλάσσης, καὶ ἀπὸ βορρᾶ
ἴως ἀνατολῶν περιδραμοῦνται
ζητοῦντες τὸν λόγον Κυρίου καὶ
οὐ μὴ εὑρωσιν.

13 ἐν τῇ ἡμέρᾳ ἐκείνῃ
ἐκλείψουσιν αἱ παρθένοι αἱ
καλαὶ καὶ οἱ νεανίσκοι ἐν δίψῃ,
καὶ

14 οἱ ὄμνύοντες κατὰ τοῦ
ἶλασμοῦ Σαμαρείας, καὶ οἱ
λέγοντες Ζῆ ὁ Θεός σου, δάν, καὶ
ζῆ ὁ Θεός σου, βηρσάβεε, καὶ
πεσοῦνται καὶ οὐ μὴ ἀναστῶσιν
ἔτι.

22

11 ἵδον ἡμέραι ἔρχονται,
λέγει Κύριος, καὶ ἐξαποστελὼ
λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν
ἄρτων οὐδὲ δίψαν ὕδατος, ἀλλὰ
λιμὸν τοῦ ἀκοῦσαι λόγου Κυρίου·

12 καὶ σαλευθῆσται ὕδατα
ἀπὸ θαλάσσης ἕως θαλάσσης, καὶ
ἀπὸ βορρᾶ ἕως ἀνατολῶν περι-
δραμοῦνται ζητοῦντες τὸν λόγον
Κυρίου καὶ οὐ μὴ εὕρωσιν.

13 ἐν τῇ ἡμέρᾳ ἐκείνῃ
ἐκλείψουσιν αἱ παρθένοι αἱ
καλαὶ καὶ οἱ νεανίσκοι ἐν δίψῃ,

14 οἱ ὄμνύοντες κατὰ τοῦ
ἶλασμοῦ Σαμαρείας, καὶ λέγοντες
Ζῆ ὁ Θεός σου, Δάν, καὶ ζῆ ὁ
Θεός σου, βηρσάβεε, καὶ πε-
σοῦνται καὶ οὐ μὴ ἀναστῶσιν
ἔτι.

11 Κυριος] bis scr. Q^a 68 87 91 | την
γην] της 26 68 87 | αρτων] αρτων Q^a
91 238 | διψαν] οι σ δεψος α' θ' διψαν Q^{ab}
λιμον 68 | αλλα] αλλη η Q^a 91 238

12 συναχθησονται] σαλευθησονται Q^{ab}
68 87 91 σαλευθησεται 26 49 106 238 | εως]
απο Q^{ab} της 68 οι 26 49 87 106 238 |
θαλασσης] οι 26 49 106

13 αι καλαι] pr εκειναι 68

14 οι λεγ.] οι 238 | ο θι 1^o] +
Κυριος 26 49 106

11 Κυριος] bis scr. 153 | αρτων] αρτων
36 51^a (51 αρτων) 62 147 153 | αλλη η]
αλλα 48 62 95 147 185 238

12 σαλευθησεται] σαλευθησονται 48 153
233 συναχθησονται 36 51 | θαλασσης 1^o]
pr της 48 51 | εως θαλασσης] οι 36 48 51
95 153 185 238 | ανατολων] δυσμων 233

13 εκλειψουσιν] εκληψουσιν 147 -λειψ-
147^a | οι] οι 62

14 οι] οι 62 147 | και 1^o] οι 233 |
λεγοντες] pr οι 48 153 233 | σου 1^o] οι 62

95 147 185 | βηρσαβεε] βηρσαβεα 162 |
αναστωσιν] αναστησουσιν 62 147 ανιστωσιν
95 185

Chap. ix. 1 Q

1 Εἶδον τὸν Κύριον ἐφεστῶτα ἐπὶ τοῦ θυσιαστηρίου, καὶ εἶπεν πάταξον ἐπὶ τὸ θυσιαστήριον καὶ σιωθῆσται τὰ πρόπυλα, καὶ διάκοψον εἰς κεφαλὰς πάντων· καὶ τοὺς καταλοίπους αὐτῶν ἐν ρόμφαιᾳ ἀποκτενὼ, οὐ μὴ διαφύγῃ ἐξ αὐτῶν φεύγων, οὐ μηδιασθῇ ἐξ αὐτῶν ἀνασωζόμενος.

2 ἐὰν κατορυγῶσιν εἰς ἄδου, ἐκεῖθεν ἡ χείρ μου ἀνασπάσει αὐτούς· καὶ ἐὰν ἀναβῶσιν εἰς τὸν οὐρανόν, ἐκεῖθεν κατάξω αὐτούς.

3 ἐὰν ἐνκρυβῶσιν εἰς τὴν κορυφὴν τοῦ καρμήλου, ἐκεῖθεν ἔφερανήσου καὶ λήψομαι αὐτούς· καὶ ἐὰν καταδύσωσιν ἐξ ὄφθαλμῶν μου εἰς τὰ βάθη τῆς θαλάσσης, ἐκεῖ ἐντελοῦμαι τῷ δράκοντι καὶ δήξεται αὐτούς.

1 τον θυσιαστηριον] το θυσιαστηριον
26 | θυσιαστηριον] ιλαστηριον Q^{πε} 26 68
87 91 238 | σιωθῆσται] σειωθῆσται Q^{πε}
26 49 68 87 91 106 238 | προπύλα] προπύλααι 91 [ου μη 2^ο] ουδε μη 26 49
106 198 pr και Q^π 68 87 91 238

2 κατορυγωσιν] κατωρυγωσιν 26 | ανασπασει] αναπαυσει 68

3 εαν ενκρυβωσιν] εαν εγκρυβωσιν Q^π 26
49 εαν κατακρυβωσιν 68 87 91 εαν κρυβωσι
106 και εαν κατακρυβωσιν 238 | εκειθεν] εκει
106 | εξερευνησω] εξερευνησω Q^π | ληψομαι
μαι 49 68 87 91 106 238 ληψωμαι 26 | καταδυσωσιν] καταδησωσιν 106

Chap. ix. 22

1 Εἶδον τὸν Κύριον ἐφεστῶτα ἐπὶ τοῦ θυσιαστηρίου, καὶ εἶπεν πάταξον ἐπὶ τὸ θυσιαστήριον καὶ σιωθῆσται τὰ προπύλα, καὶ διάκοψον εἰς κεφαλὰς πάντων· καὶ τοὺς καταλοίπους αὐτῶν ἐν ρόμφαιᾳ ἀποκτενὼ, οὐ μὴ διαφύγῃ ἐξ αὐτῶν φεύγων, καὶ οὐ μὴ διασωθῇ ἐξ αὐτῶν ἀνασωζόμενος.

2 ἐὰν κατορυγῶσιν εἰς ἄδου, ἐκεῖθεν ἡ χείρ μου ἀνασπάσει αὐτούς· καὶ ἐὰν ἀναβῶσιν εἰς τὸν οὐρανόν, ἐκεῖθεν κατάξω αὐτούς·

3 και ἐὰν κατακρυβῶσιν εἰς τὴν κορυφὴν τοῦ Καρμήλου, ἐκεῖθεν ἔφερανήσου καὶ λήψονται αὐτούς· καὶ ἐὰν καταδύσωσιν ἐξ ὄφθαλμῶν μου εἰς τὰ βάθη τῆς θαλάσσης, ἐκεῖ ἐντελοῦμαι τῷ δράκοντι καὶ δήξεται αὐτούς.

1 τον θυσιαστηριον] το θυσιαστηριον 62
147 | ιλαστηριον] θυσιαστηριον 147 233 |
τα προπύλααι] τα προπύλα 22^ο 36 48 51
95 147 185 233 ομ τα 233 | και ου μη
διασωθῃ] και ου μη σωθῃ 95 185 ουδε μη
διασωθῃ 233 | ανασωζομενος] αναεψιερος
147 ανασωζομενος 147^ο

2 κατορυγωσιν] κατακρυβωσιν 48 95
185 233 | ανασπασει] ανασπησει Συρ.
Alex. | και εαν—καταξω αυτον] ομ 147
153

3 και εαν κατακρυβωσιν] ομ και 147
153 εαν εγκατακρυβ. 48 95 185 εαν
εγκρυβωσιν 233 | εκειθεν] εκει 62 147 |
ληψωται] ληψομαι 62 147 ληψομαι 36 48
51 95 153 185 233 | και εαν 2^ο] ομ και
153 | δηξεται] διωξεται 147

ix 4

Q

4 καὶ ἐὰν πορευθῶσιν ἐν αἰχμαλωσίᾳ πρὸ προσώπου τῶν ἔχθρῶν αὐτῶν, ἐκεῖ ἐντελοῦμαι τῇ ὥρμφαιᾳ καὶ ἀποκτενεῖ αὐτούς· καὶ στηριῷ τοὺς ὄφθαλμούς μου τέπει αὐτὸς εἰς κακὰ καὶ οὐκ εἰς ἀγαθά.

5 καὶ Κύριος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἐφαπτόμενος τῆς γῆς καὶ σαλεύων αὐτήν, καὶ πενθήσουσιν πάντες οἱ κατοικοῦντες αὐτήν, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια αὐτῆς, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου·

6 ὁ οἰκοδομῶν εἰς τὸν οὐρανὸν ἀνάβασιν αὐτοῦ, καὶ τὴν ἐπαγγελείαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸν ἐπὶ προσώπου τῆς γῆς, Κύριος ὁ Θεὸς ὁ παντοκράτωρ δύνομα αὐτῷ.

4 εκεῖ] pr καὶ 87 | τοὺς οφθαλμούς] το προσώπου 26 106 | επ αὐτοὺς] om 238

5 Κύριος Κύριος] sem. tant. 68 87 91 238 | ο παντοκρατωρ] om 91 | ο εφαπτόμενος] om 106 | αυτην 1°] τη γην 49 | συντέλεια] pr η 49

6 αναβασω] pr την Q^{ne} 68 87 91 την επιβασω 238 | επαγγελεια] επαγγέλιαν 26 49 68 87 91 106 238 | της γης 1°] om της 26 106 | εκχεων] κατεχεων 26 | προσωπου] προσωπου 68 87 91 | κς ο θς ο παντ.] κς παντ. 49 68 87 91

22

4 καὶ ἐὰν πορευθῶσιν ἐν αἰχμαλωσίᾳ πρὸ προσώπου τῶν ἔχθρῶν αὐτῶν, ἐκεῖ ἐντελοῦμαι τῇ ὥρμφαιᾳ καὶ ἀποκτενεῖ αὐτούς· καὶ στηριῷ τοὺς ὄφθαλμούς μου εἰς κακὰ καὶ οὐκ εἰς ἀγαθά.

5 καὶ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἐφαπτόμενος τῆς γῆς καὶ σαλεύων αὐτήν, καὶ πενθήσουσι πάντες οἱ κατοικοῦντες αὐτήν, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια αὐτῆς, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου·

6 ὁ οἰκοδομῶν εἰς τὸν οὐρανὸν τὴν ἐπιβασιν αὐτοῦ, καὶ τὴν ἐπαγγελείαν αὐτοῦ ἐπὶ τῆς γῆς θεμελιῶν, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης καὶ ἐκχέων αὐτὸν ἐπὶ προσώπου τῆς γῆς· Κύριος ὁ Θεὸς ὁ παντοκράτωρ δύνομα αὐτῷ.

4 και 1°] om 51 | εκει] εκειθερ 62 147 και 153 | αποκτενω] 22^{*ut vid} αποκτενει (τ sup. lin. sor.) 22^a 62^a (αποκτενω 62) 36 48 51 95 147 153 185 233 | μου]+επ αυτοὺς 36 48 51 62 147 153 233 | κακα] pr τα 185

5 και 1°] om 51 | κυριος] bis esc. 48 51 95 185 233 | ο εφαπ.] om ο 153 | της γης] την γην 147 | πενθησουσι] -σιν 36 48 51 95 153 185 233 | συντελεια] 22* ? 22 pr η 86

6 την 1°] om 36 48 233 | επιβασαν] αναβασιν 36 etc.—233 | επι της γης] om της 62 233 | αυτο] αντω 62 | προσωπου] -ων 48 etc.—233 | κς ο θς ο παντ.] Κύριος Παντοκρατωρ 48 95 185 κς ο θς παντ. 147

ix 7

Q

7 οὐχ ὡς νίοὶ Αἰθιόπων
ἡμεῖς ἔστε ἄμοι, νίοὶ Ἰσραὴλ;
λέγει Κύριος· οὐ τὸν Ἰσραὴλ ἀνήγαγον ἐκ γῆς Αἴγυπτου, καὶ
τοὺς ἀλλοφύλους ἐκ Καππαδοκίας,
καὶ τοὺς Σύρους ἐκ βόθρου;

8 ἴδον οἱ ὁφθαλμοὶ Κυρίου
τοῦ θεοῦ ἐπὶ τὴν βασιλείαν τῶν
ἀμαρτωλῶν, καὶ ἔξαρὼ αὐτὴν ἀπὸ
προσώπου τῆς γῆς· πλὴν ὅτι
οὐκ εἰς τέλος ἔξαρὼ τὸν οἶκον
Ἰακώβ, λέγει Κύριος.

9 διότι ἴδον ἐγὼ ἐντέλλομαι,
καὶ λικμῷ ἐν πᾶσιν τοῖς ἔθνεσιν τὸν
οἶκον Ἰσραὴλ ὃν τρόπον λικμῷ ἐν
τῷ λικμῷ, καὶ οὐ μὴ πέσῃ σύντριμμα
ἐπὶ τὴν γῆν·

10 ἐν ῥόμφαιᾳ τελευτήσουσιν
πάντες ἀμαρτωλοὶ λαοῦ μου, οἱ
λέγοντες οὐ μὴ ἐγγίσῃ οὐδὲ οὐ μὴ
γένηται ἐφ' ἡμᾶς τὰ κακά.

7 εμοι] εμον 26 49 68 87 91 106 μοι
238 | νιοι Ισραηλ] pr οι 26 om νιοι 68

8 τοι θεου] om 106 | των αμαρτωλων]
την αμαρτωλον 238 | εξαρω αυτην απο
προσωπου της γης· πλην οτι οικ εις τελος]
om 68 | ουκ εις τελος] eis τελοι ου μη 238 |
Ιακωβ] Ισραηλ 26 49 106

9 ιδον] om 91 | λικμῳ λικμησω Q^a 68
87 91 238 λικμω 49 | πασι] πασι 26 49 68
87 91 106 238 | ει πασι(γ) τοις εθνεσι] ponit post Ισραηλ 238 om ει 68 om τοις
εθνεσι 87 91 | λικμω 1^o] λικμαται 26 49
68 87 91 106 238 | ει τω λικμω] ει τω
λικμω 238

10 τελευτησουσιν] -σι 26 49 68 87 91
106 238 | ουδε ου μη] ουδε μη 68 87 91
238 | γενηται] ελθη Q^{mb} 68 87 91 238

22

7 οὐχ ὡς νιοὶ Αἰθιόπων ὑμεῖς
ἔστε μοι, νιοὶ Ἰσραὴλ; λέγει
Κύριος· οὐ τὸν Ἰσραὴλ ἀνήγαγον ἐκ τῆς Αἴγυπτου, καὶ τοὺς
ἀλλοφύλους ἐκ Καππαδοκίας,
καὶ τοὺς Σύρους ἐκ βόθρου;

8 ἴδον οἱ ὁφθαλμοὶ Κυρίου
τοῦ Θεοῦ ἐπὶ τὴν βασιλείαν τῶν
ἀμαρτωλῶν, καὶ ἔξαρὼ αὐτὴν ἀπὸ
προσώπου τῆς γῆς· πλὴν ὅτι
εἰς τέλος οὐ μὴ ἔξαρὼ τὸν οἶκον
Ἰακώβ, λέγει Κύριος.

9 διότι ἴδον ἐγὼ ἐντέλλομαι,
καὶ λικμήσω τὸν οἶκον Ἰσραὴλ ἐν
πᾶσι τοῖς ἔθνεσιν ὃν τρόπον λικμάται
ἐν τῷ λικμῷ, καὶ οὐ μὴ πέσῃ
σύντριμμα ἐπὶ τὴν γῆν·

10 ἐν ῥόμφαιᾳ τελευτήσουσιν
πάντες ἀμαρτωλοὶ τοῦ λαοῦ μου,
οἱ λέγοντες οὐ μὴ ἐγγίσῃ οὐδὲ οὐ μὴ
Θεῃ ἐφ' ἡμᾶς τὰ κακά.

7 Αἰθιοπῶν] αιθιωπων 62 147 αιθιοπων
147^a | εστε] εσται 62 | μοι] εμον 48 62 εμοι
147 153 238 | λεγει κτ] om 62 147 |
της Αι.] γης Αι. 36 ειτ.—233 | καππα-
δοκιας] καταδοκιας 62

8 την αμαρτωλον] των αμαρτωλων 48
153 238 | εξαρω 1^o—εις τελος] om 62 | εις
τελοι ου μη] ουκ εις τελοι 48 153 238

9 ιδον] om 48 | λικμησω] λικμω 238 |
τοι οικον Ισ.] ponit post ει πασι τοις
εθνεσι 48 153 238 | Ισραηλ] pr τοιν 238 |
τοις εθνεσι] om 153 | λικμω] λικμω 48 51
95 153 185 238 | πεση] πεσει 62

10 αμαρτωλοι] pr οι 233 | τοι] om 36
48 62 147 153 238 | ουδε μη ελθη] ουδ ου
μη ελθη 62 147 ουδ ου μη γενηται 238 ουδε
μη γενηται 36 48 51 95 153 185

ix 11

Q

11 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυεὶδ τὴν καταπεπτωκυναν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ κατεστραμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος,

12 ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα.

13 ἵδον ἡμέραι ἔρχονται, λέγει Κύριος, καὶ καταλήψεται ὁ ἀμητὸς τὸν τρυγητόν, καὶ περκάσει ἡ σταφυλὴ ἐν τῷ σπόρῳ, καὶ ἀποσταλάξει τὰ δρηγλυκασμόν, καὶ πάντες οἱ βουνοὶ σύμφυτοι ἔσονται·

14 καὶ ἐπιστέψω τὴν αἰχμαλωσίαν λαοῦ μου Ἰσραὴλ, καὶ οικοδομήσουσιν πόλεις τὰς ἡφανισ-

11 καταπεπτωκυαν] πεπτωκυαν 26 49
68 87 91 106 238 | αυτης 1^ο] αιτων Q^{ms} |
κατεστραμμενα] κατεσκαμμενα Q^a 26 49
68 87 91 ανεσκαμμενα 238

12 εκζητησωσιν] εκζητησουσιν Q^a pr ar
49 106 + με 68 91 | των ανθρωπων] + τον
Κυριον 26 49 106 198 | εφ ουι] εφ α 238 |
επ αυτους] επ αυτα 238 om 68 87 91 hab
91^a | Κυριος] ο Θεος 26 49 106

13 καταληψεται] καταλημψεται 49 68
87 91 106 238 καταλειψεται 26 | αμητος]
αλοητος Q^a 26 49 68 87 91 106 238 |
περκασει] οριμαξει 106^{mg}

14 Ισραηλ] pr του 238 | οικοδομησουσιν]
-σι Q^a ανοικοδομ. 238 | ηφανισμενας] ηδα-
φισμενας 68

22

11 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυναν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ ἀνεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος,

12 ὅπως ἐκζητήσωσιν με οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη ἐφ' αἱ ἐπικέκληται τὸ ὄνομα ἐπ' αὐτά, λέγει Κύριος ὁ ποιῶν πάντα ταῦτα.

13 ἵδον ἡμέραι ἔρχονται, λέγει Κύριος, καὶ καταλήψεται ὁ ἀμητὸς τὸν τρυγητόν, καὶ περκάσει ἡ σταφυλὴ ἐν τῷ σπόρῳ, καὶ ἀποσταλάξει τὰ δρηγλυκασμόν, καὶ πάντες οἱ βουνοὶ σύμφυτοι ἔσονται·

14 καὶ ἐπιστρέψω τὴν αἰχμαλωσίαν τοῦ λαοῦ Ισραὴλ, καὶ άνοικοδομήσουσιν πόλεις τὰς

11 τη ημερα εκεινη] ταις ημεραις εκειναις
62 147 | πεπτωκοτα] πεπτοκοτα 62 | ανε-
σκαμμενα] κατεσκαμμενα 48 62 95 147 153
185 | αυτης 2^ο] om 233

12 εκζητησωσιν] -σι 22^a pr ar 36 | με]
om 48 36 233 | α] ουι 48 95 153 185
223 | επικεκληται] επιβεβληται 147 |
ονομα] + μου 22^a 36 etc.—233 | αυτα] αυ-
τους 48 233 om 153 | παντα] om 48 62
147 153 233

13 καταληψεται]-λειψεται 62 -λημψεται
36 43 51 95 153 185 233 | αλοητος] αμητος
48 62 95 147 185 233 | περκασει] -ση
147 | ορη] ορει 62

14 του λαου] om του 36 48 62 147 153
233 | λαου] + μου 36 etc.—233 | Ισραηλ]
pr του 36 | ανοικοδομησουσι] οικοδομ. 48 95
153 185 233 | πολεις] pr τας 62 147

ix 14

Q

μένας καὶ κατοικήσουσιν, καὶ
καταφυτεύσουσιν ἀμπελῶνας καὶ
πίονται τὸν οἶνον αὐτῶν, καὶ
φυτεύσουσιν κήπους καὶ φάγονται
τὸν καρπὸν αὐτῶν.

15 καὶ καταφυτεύσω αὐτοὺς
ἐπὶ τῆς γῆς αὐτῶν, καὶ οὐ μὴ ἐκ-
σπασθῶσιν οὐκέτι ἀπὸ τῆς γῆς
αὐτῶν ἡς ἔδωκα αὐτοῖς, λέγει
Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

14 καταφυτεύσουσιν] φυτευτούσιν Q^a |
καὶ φυτευσούσιν κήπους καὶ φαγονται τον
καρπον αυτων] om 106 | φυτευσουσιν] φυ-
τευσουσι Q καταφυτευσουσι 49 106 κατα-
φυτευσωσιν 26 ποιησουσι Q^{mg} | τον καρπον]
τους καρπους 26 49 68 87 91 238

15 καὶ καταφυτεύσω αυτούς επὶ τῆς γῆς
αυτων] om 49 hab 49^{mg} | αυτων] καρπους
106 | επὶ τῆς γῆς] εν τη γη 238 | αυτων 2^o]
om 26 91

[Subscr. Amos β.

εντελλομενος παρ Εβραιοις γ']

22

ἡφανισμένας καὶ κατοικήσουσιν,
καὶ φυτεύσουσιν ἀμπελῶνας καὶ
πίονται τὸν οἶνον αὐτῶν, καὶ
ποιήσουσι κήπους καὶ φάγονται
τὸν καρπὸν αὐτῶν.

15 καὶ καταφυτεύσω αὐτοὺς
ἐν τῇ γῇ αὐτῶν, καὶ οὐ μὴ ἐκ-
σπασθῶσιν οὐκέτι ἀπὸ τῆς γῆς
αὐτῶν ἡς ἔδωκα αὐτοῖς, λέγει
Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

14 κατοικησουσιν] -σι 22^a 147 + εν
ανταις 36 | φυτευσουσιν] -σωσιν 147 κατα-
φυτ. 36 48 51 95 153 185 233 | κήπους]
καρπους 62 147

15 καταφυτεύσω] καταφυτευσουσιν 62
147 | εν τῃ γῃ] επ της γης 48 95 153 185
233 | εκσπασθωσιν] -σι 147 | αυτων 2^o]
om 48 95 185 | ο Θεος] om 51 147 | ο
παντ.] om ο 51 147

C. THE HESYCHIAN AND LUCIANIC RECENSIONS.

A comparison of Hesychius with Lucian brings into strong relief the colourless character of the former. It is impossible to characterize where there are no characteristics, except of a negative kind. In *Amos* the agreement of Hesychius with BA is almost unbroken. The few exceptions to these statements that occur will be noted below.

Before proceeding to examine the characteristics of Lucian in detail, one general remark may be made. By its conflations, doublets and expansions¹ the recension of Lucian suggests a

¹ This general characteristic of Lucian's work is well illustrated in the scholion of James of Edessa referred to by Field: "When the holy martyr Lucian was busied with the text of the sacred Scriptures, and emended it in many places or even changed some of the expressions used by previous translators, when he saw the word *Adonai* standing in the text and the word *Lord* in the margin, he combined them and handed them down so, and in many places one finds written: 'Thus saith Adonai the Lord'."

comparison with the Syrian recension of the N.T. text presupposed by Westcott and Hort, which was “possibly made or promoted by Lucianus of Antioch” himself¹.

The most important feature of Lucian’s text is embraced in the first of the following divisions, namely “Doublets, conflate readings, etc.”; they embrace, in some cases, important variants derived from MSS. which embodied a purer LXX. text than that of the normal text handed down in the great codices. Lucian thus embodies in his mixed recension an ancient and valuable element, which is further attested by the large amount of agreement between his readings and the O.L. text². The right inference to draw from this is not that the O.L. is the result of the Lucianic recension, or that it is “Lucianic” in the sense that it has been influenced by Lucian, but that Lucian’s text embodies ancient readings which have an independent attestation of the O.L. In those passages where both the O.L. and Lucianic readings are available, the O.L. affords a criterion for determining what is ancient in the Lucianic text, and a careful study of these passages ought to lead to valuable results for criticizing the Lucianic readings elsewhere. Of course, if we had anything like the complete text of the O.L. the value of Lucian’s recension would be largely discounted; in the absence of this it remains most emphatically untrue that “the recension of Lucian is quite the most useless for those objects for which we use and need the LXX. most” (Nestle), especially if the value of the Lucianic readings is controlled by their agreement with the quotations of authors before Origen (Wendland). In this department much yet remains to be done, especially in the preliminary work of securing critical editions of the authors in question. The real value of the Lucianic recension cannot better be described than in Dr Driver’s words: “What imparts to Lucian’s work its great importance in the criticism

¹ Westcott and Hort *Intr. N.T. in Grk.* pp. 137 ff. Cf. also Burkitt: “Lucian’s recension in fact corresponds in a way to the Antiochian text of the N.T. Both are texts composed out of ancient elements welded together and polished down.” *O.L. and Itala* pp. 134 ff.

² Though this is largely true of the LXX. as a whole, there are exceptions; it seems that in our present book (*Amos*) there is a considerable amount of divergence between the O.L. and the Lucianic readings, see below, p. 103. In Micah, on the other hand, the general rule holds good.

of the O.T., is the fact that it embodies renderings, not found in other MSS. of the LXX., which presuppose a Hebrew original self-evidently superior in the passages concerned to the existing Massoretic text. Whether these renderings were derived by him from MSS. of the LXX. of which all other traces have disappeared, or whether they were based directly upon Hebrew MSS. which had preserved the genuine reading intact, whether in other words they were derived mediately or immediately from the Hebrew, is a matter of subordinate moment; the fact remains that Lucian's recension contains elements resting ultimately upon Hebrew sources, which enable us to correct, with absolute certainty, corrupt passages of the Massoretic text¹.

The characteristics of Lucian's text now to be noticed fall under these heads: I. Doublets, conflate readings, etc. II. Approximations to the Massoretic text. III. Improvements in the Greek text; subdivided thus: *a.* Substitution of Synonyms, *b.* Expansions, *c.* Other improvements. It will be thought that such a short book as that of Amos scarcely affords sufficient scope to lead to definite conclusions; to some extent this is true, but the following examples² will at any rate go to swell the evidence for Lucian's characteristics which has already been gathered from other books of the O.T.

I. Doublets, conflate readings, etc.

- iii. 15 Luc. καὶ συντριψώ καὶ παταξώ. M.T. וְרָכִיּוֹן.
- iv. 2 Luc. εἰς λεβῆτας υποκαιομένους εμβαλουσιν εμπυροι λοιμοι. M.T.
בְּסִירוֹת דַּוְגָה
- iv. 3 Luc. καὶ εξενεχθησεσθε γυμναι γυνη καὶ ο ανηρ αυτης κατεναντι
αλληλων. M.T. וְפֶרֶצִים תְּצִאנָה אֲשֶׁר נָנָדָה
- iv. 9 Luc. καὶ επληθυνατε του ασεβησαι ους κηπους. M.T. הַרְבּוֹת
גְּנוּתֵיכֶם

The *ους* should of course be *τους*, though the unanimity of Luc. MSS. for *ους* is surprising. The Lucianic tendency towards

¹ *Notes on the Hebrew Text of the Books of Sam.* Intr. p. lii.

² These examples are taken almost exclusively from passages or words in which Lucian's recension is different from that of Hesychius and from B or A, or both; the far larger number of instances in which the LXX. and its recensions differ from the M.T. cannot be noticed here.

conflations is strikingly illustrated by two of the group of Luc. MSS., 95, 185, which read here:

καὶ επληθυνατε τοὺς ασέβησαι· νοσοις υμας περιεβαλον ποικιλαις, υμεις δε επετεινετε την ασεβειαν· ους επληθυνατε.

vi. 2 Luc. διαβητε παντες και ιδετε εις Χαλανην. M.T. (rendered (i) παντες, (ii) εις Χαλανην).

II. Approximations to the Massoretic text.

[In the following examples it has been thought well to include the evidence of B and A in order to show the relative dependence on them of Hes. and Luc.; the evidence of these recensions includes here that of all their MSS.; where only one or two of these offer various readings to the group as a whole, the evidence of the large majority is not considered to be impaired, excepting in exceptional cases.]

i. 2 και επενθησαν αι νομαι των ποιμενων Luc. BA against των ποιμνιων Hes.¹, M.T. חֶרְעִים; logically Hes. is the better, as the pastures concern the flocks more directly than the shepherds. Q^a supports Luc. here, but Q, followed by the entire Hes. group, maintains its independent reading.

11 του διωξαι αυτον Luc., against αντους Hes. BA, M.T. עַל־דָּרְפָּן.

15 και πορευσεται Μελχορ εν αιχμαλωστα Luc., against και πορευσονται οι βασιλεις αυτης Hes. BA, M.T. וְהַלֵּךְ מֶלֶכְם בְּנוֹלָה.

οι αρχοντες αυτον Luc., against οι αρχοντες αυτων Hes. BA, M.T. שָׁרוֹן (Q^{mg} agrees with Luc.).

ii. 1 Ιδουμαιας Luc. without the article, της ίδ. Hes. BA, M.T. אֲדוֹם.

3 μετ αυτον Luc. B, μετ αυτης Hes. A, M.T. עַמּוֹן. (Q^a supports Luc.)

4 Κυριον Luc. A, without the article, τον Κυριου Hes. B; M.T. יְהוָה; cf. the use of βασιλεις without the article in Greek classical writers; analogous cases in the O.T. are perhaps Pharaoh, Rabshakeh, etc.

iii. 3 εαν μη γνωρισωσιν εαντοις Luc., against εαν μη γν. εαντοις Hes. BA; the rather subtle distinction shows, however, the desire of Luc. to give the full force of the M.T. בְּלֹתִי אַסְ-נוּעָדִין.

9 και επι τας χωρας εν γη Αιγυπτου Luc.², a slavish rendering of the M.T. בְּאַרְץ מִצְרָיִם; Hes. B read more idiomatically :.....της Αιγυπτου; but Q^a agrees with Luc., while A reads simply.....Αιγυπτου.

12 εν Σαμαρεια Luc. BAQ^a against Hes. Σαμαρειαν, M.T. בְּשָׁמְרוֹן.

¹ When it is not specifically stated otherwise, "Hes." includes Q.

² Both Luc. and Hes. misread אַרְמָנוֹת (so frequently), Hes. saw the tautology and rectified it at the expense of the M.T.

15 αφανισθησονται Luc. against προστεθησονται Hes. BA, M.T. וְסַפּוּ; or did Hes., BA read a different text in M.T.? וְנַסְפּוּ?

iv. 8 και ουκ επεστραφητε Luc. BA is a more literal rendering of the M.T. than ουδως επιστρεψατε Hes., though the latter would appear from the context to have rendered the spirit of the words better.

11 εγενεσθε ως δαλος εξεπασμενος εκ πυρος Luc. BA answers better to the M.T. מָלֵל than εξαπεσταλμενος Hes.; εως and εξεπασμενος of Q are obviously merely clerical errors.

v. 1 οικος ισραηλ Luc. B against οικος του ισ. Hes. A ; M.T. בֵּית־יִשְׂרָאֵל.

2 ο ανιστων αυτην Luc. Q^{mg} against ο αναστησων αυτην Hes. BA ; M.T. מְקִימָה.

5 μη διαβαινετε Luc. B against μη αναβαινετε Hes. A ; M.T. לֹא־תַעֲבְרוּ.

8 σκιαν θανατον Luc. renders the M.T. צְלָמוֹת more faithfully than the simple σκιαν of Hes. BA ; the latter apparently felt the incongruity of the phrase here, and left out θανατον for that reason. With three exceptions (all in the book of Job) the LXX. always renders צְלָמוֹת by σκια θανατον.

11 κατεκουδυλιζετε Luc. against κατεκουδυλιζον Hes. BA ; M.T. בְּשֻׁכְּבָם πτωχον Luc. against εις κεφαλας πτωχων Hes. A ; M.T. עַל־דֶּלֶם; Hes. A must have had in mind בְּרִיאָשׁ דֶּלֶם of ii. 7 ; cf. for a similar instance of this, i. 3 and i. 13. BQ^{mg} read simply πτωχους.

παρ αυτων Luc. against παρ αυτων Hes. BA ; M.T. תָּמִנוּ.

τον οινον αυτων Luc. A give a more literal rendering of M.T. יְיָנָם, though τον οινον εξ αυτων Hes. B is more accurate according to the sense.

19 και εισπηδηση εις τον οικον Luc. against the addition of αυτων Hes. BA ; M.T. נַבָּא הַבִּית. ο οφις Luc. against the omission of the art. Hes. BA ; M.T. הַחַחַשׁ.

vi. 8 After ωμοσεν κυριος καθ εαυτον Luc. adds λεγει Κυριος ο Θεος των δυναμεων, which Hes. BA omit. M.T. נַאֲמִידָה הוּא אֱלֹהִי צְבָאות.

vii. 14 ουδεις νιος προφητου εγω Luc. against Hes. BA who omit the emphatic εγω; M.T. וְלֹא בְּזַנְבִּיא אָנֹכִי.

viii. 8 συντελεια αυτης Luc., συντελεια Hes. BA ; M.T. בְּלֹא.

ix. 8 επι την βασιλειαν την αμαρτωλον Luc., against Hes. BA επι την β. των αμαρτωλων ; M.T. בְּמַלְכָה הַחֲטָאת.

A few examples (they are not exhaustive) may be added, which show Hes. conforming to the M.T. more rigidly than Luc.:

i. 3 ουκ αποστραφησομει αυτον Hes. BA against Luc.....αυτην ; M.T. לֹא־אִשְׁבָּנוּ.

4 και εξαποστελλω Hes. BA against Luc. και αποστελλω; this is clearly an effort on the part of Hes. BA to express the intensive piel of M.T. רְשַׁלְחָתִי.

- ii. 3 εξ αυτης Hes. BA against Luc. εξ αυτον; M.T. מִקְרָבָה.
- 6 αργυριου δικαιου Hes. BA against Luc. το δικαιον αργυριου. M.T. בְּכֶסֶף צְדִיקָה.
- iv. 7 επ αυτην Hes. A against Luc. B which omit. M.T. יְלִיָּה.
- v. 16 κοπετον Hes. BA against Luc. εις κοπετον. M.T. agrees with Hes. BA in omitting εις.
- 24 Hes. BA omit the art. before δικαιοσυνη with M.T.; Luc. has it.
- 26 εποιησατε εαυτοις Hes. BA against Luc. εποιησατε εαυτων. M.T. עֲשֵׂיתָם נָבָם. The same occurs in vi. 1 where Hes. BA read εαυτοis against Luc. εν αυτοis. M.T. לָבָם.
- viii. 4 πτωχους Hes. BA against πτωχον Luc. M.T. יְנַעֲנָה; the sing. of Luc. was perhaps put because of the sing. of πενητα in the first half of the verse.

III. Improvements in the Greek.

a. Substitution of Synonyms:

- iii. 15 συντριψω Luc. for συνχεω.
- iv. 7 τον θερισμον Luc. for τον τρυγητον.
- v. 5 διαβαινετε Luc. for αναβαινετε.
- 15 καταλοιπους Luc. for περιλοιπους.
- vi. 10 οικου Luc. for οικιας.
- ενεκεν Luc. for ενεκα (so frequently).
- viii. 2 ον μη Luc. for μη.
- 4 εκθλιβοντες Luc. for εκτριβοντες.
- ix. 6 επιβασιν Luc. "22" for αναβασιν.

b. Expansions:

- v. 3 The addition of εν αυτη after υπολειφθησονται; it occurs twice in this verse.
- 8 ο ποιων Luc. B¹ as against ποιων Hes. A.
- 16 εις κοπετον Luc. against κοπετον Hes. BA.
- 21 ον μη οσφρανθω θυσιας Luc. against Hes. BA which omit θυσιας with M.T.
- 24 η δικαιοσυνη Luc. against δικαιοσυνη Hes. BA M.T.
- vi. 2 The second εκειθεν is probably an expansion (made under the influence of the preceding εκειθεν) for symmetry.
- 6 τον Ιωσηφ Luc. against Ιωσηφ Hes. BA.
- vii. 9 οι βωμοι Luc. against βωμοι Hes. BA.
- viii. 1 και ειπεν κυριος προς με Luc. against Hes. BA which omit κυριος προς με.

¹ "The most frequent insertion (in Lucian's recension) is that of the definite article by the Greek idiom; but it is not expressed in Hebrew, and is consequently omitted by B." H. P. Smith, *Samuel*, p. 405. This verse therefore records an exception, as B agrees with Luc.

5 καὶ ποτε ηξει τα σαββατα Luc. against Hes. BA which omit ποτε ηξει.
 ix. 12 ο ποιων παντα ταυτα Luc. against Hes. BA which omit παντα. This is another exception regarding B's omission of the definite article, cf. footnote, p. 66.

c. Other improvements:

- i. 3 των Γαλααδιτων Luc. against των εν Γαλααδ LXX.
- 11 τον αδελφον εαυτον Luc. for τον αδ. αυτον, perhaps here (and elsewhere) εαυτον is a refinement of the later Greek for the (weakened) αυτον.
- ii. 7 εξεκλινον, the ending -ον for 2nd aorist (cf. Zech. i. 6 ειπον).
- iii. 1 εκ πασης των φυλων της γης Luc. for εκ πασων φυλων γης; smoother Greek, agreeing with B against A.
- 3 εαν μη γνωρισωσιν εαυτοις Luc. against.....εαυτους. Luc. has the normal construction, i.e. with the dative.
- 11 διαρπασθσονται Luc. for διαρπαγησονται.
- v. 2 ο ανιστων αυτην Luc. for ο αναστησων αυτην. (?)
- 3 εκ πολεως Luc. for η πολις Hes. BA.
- 6 ζησεσθε Luc. for ζησατε Hes. BabA. καταφαγη Luc. B for καταφαγεται Hes. A.
- 21 τας εορτας υμων Luc. for εορτας υμων Hes. BA.
- vi. 4 οι εσθιοντες Luc., αι εσθιοντες Hes., και εσθιοντες BA ; M.T. מִלְאָנִים; evidently αι of Hes. is a corruption of και, and οι of Luc. is perhaps a correction of the (corrupt) αι.
- 10 εξενεγκειν Luc. for εξενεγκαι.
- vii. 2 ειπον Luc. instead of ειπα Hes. BA, so too verses 5, 8, and viii. 1.
- 13 ουκετι προσθησεις Luc. B against ουκετι μη προσθης Hes. A.
- ix. 12 εφ a Luc. (to agree with antecedent εθνη) against εφ ovs Hes. BA.
- 15 εν τη γη Luc., for επι της γης.

It may be said, in conclusion, that Lucian evidently desired to give a due representation of both the LXX. and the Hebrew text; starting with the LXX. (in a form probably purer than that which we now possess), which he took as his foundation, he supplemented it from the Hebrew. He appears to have been anxious not to lose anything which these two might offer; this accounts for his main characteristics, viz. conflate readings, and approximations to the Hebrew text. In a word, the recension of Lucian aimed at preserving *everything* that belonged to the LXX. and the Hebrew. The object of Hesychius was also to correct the LXX. by means of the Hebrew, but the Greek text which lay before him was not, as in Lucian's case, one which was independent of Origen's text. It is this fact which accounts for the greater individuality and importance of the *Lucianic* recension.

II.

THE LATER GREEK VERSIONS.

A. AQUILA¹.

The very few fragments (of the book of Amos) of this version which have been recovered are insufficient to permit of examples of all its characteristics being given. Aquila's rendering of the Tetragrammaton, for instance, in the archaic type קְרָבָה, is not found once among the *Amos*-fragments; the same applies to his rendering (under certain circumstances²) of הַנָּא by συν³, also of בְּנֵי by από, in all connections. But small as the material is, it is nevertheless sufficient for the purpose of noting the main characteristics of the version.

The first of these is its literal translation of the M.T., which is seen at once on comparing Aquila with the LXX. and the M.T.; the following are some instances⁴:

i. 2 βρυχηστεῖαι: LXX. εφθεγξαρο: M.T. שָׁנֶג: the literalness of Aq. is the more striking as both βρυχαομαι and שָׁנֶג are onomatopoetic words, cf. iii. 4 ... דְּשָׁאָג אֲרִיה בַּעַד.

3 ηλοων: LXX. επριζον: M.T. דָוָשׁ.

4 βάρεις (primary sense, a flat-bottomed boat, used in Egypt) is in its secondary sense the exact equivalent of אַרְמֹנוֹת: LXX. θεμέλια.

6 αιχμαλωσιαν απηρτισμενην (s. αναπεπληρωμενην): LXX. αιχμαλωσιαν του Σαλωμων: M.T. גָלוּת שָׁלָמָה.

11 και διεφθειρε σπλαγχνα αυτου: LXX. και ελυμηνατο μητερα (Luc. Hes. μητραν): M.T. יְשֻׁחַת רְחַמֵּיו.

¹ Cf. Field, *Hexapla* i. xvi—xxvii. Art. *Hexapla* D.C.B. Swete, *Intr. O.T.* pp. 41, 42.

² Burkitt, *Aquila* p. 12.

³ E.g. Gen. i. 1. Εν κεφαλαιω εκτισεν ο Θεος συν των ουρανον και συν την γην.

⁴ Space does not permit of giving an exhaustive list.

ii. 16 καὶ οἱ καρτεροὶ καρδιῶν αὐτοῦ εἰς δυνάτων γυμνοῖς φευξέται: LXX. καὶ οἱ κραταῖοι οὐ μη εὐρῆσει τὴν καρδίαν αὐτοῦ εἰς δυναστεῖαν οἱ γυμνοὶ διώξεται: M.T. **ואמיין לבו בגברים ערום ינוס...**

iii. 3 συνταξάνται: LXX. γυναικῶσιν: M.T. **נוועדען.**

13 τῶν στρατιῶν: LXX. ο παντοκρατῷ: M.T. **הצבאות.**

15 καὶ κολαφίσω τὸν χειμερινὸν εἰπε τὸν οἴκον τὸν θερινὸν: LXX. συνχέω καὶ παταξῶ τὸν οἴκον τὸν περιπτερὸν εἰπε τὸν οἴκ. τὸν θερ.: M.T. **והביתי**

בית-החרף על-בית והקין.

iv. 2 εἰς θυρεόis: LXX. εἰς οπλούς: M.T. **בעצנות.** 5 εὐχαριστιαν: LXX. νομον: M.T. **תעריך.** 10 λοιμον: LXX. θανατοן: M.T. **ברַעֲמָה.**

v. 6 τῷ Βασθήλ: LXX. τῷ οἰκῳ Ἰσραὴλ: M.T. **לבית-ישראל.**

12 εξιλασμα: LXX. ανταλλαγμата: M.T. **כפֶר.**

17 εἰς πασιν αμπελῶσιν: LXX. εἰς πασαῖς οδοῖς: M.T. **בכל-כרמים.**

vi. 7 εἰς αρχῇ τῶν αιχμαλωτίζομενων: LXX. απ αρχῆς δυναστῶν: M.T. **בראש גלים.**

14 εἰς τοὺς χειμαρροὺς τῆς ομαλῆς: LXX. ως τοὺς χειμαρροὺς τῶν δυσμῶν: M.T. **עד-נהחל הערבה.**

vii. 1 καλαθὸς οπωρᾶς: LXX. αγγος μέευτον: M.T. **בלוב קיין.**

9 εἰς ημέρα φωτος: LXX. εἰς ημέρα το φως: M.T. **ביום אור.**

13 εκλυθησονται: LXX. εκλειψουσιν: M.T. **תתעלפנה.**

ix. 3 εἰς τῷ πυθμενὶ τῆς θαλασσῆς: LXX. εἰς τὰ βαθη (al. εχ. θεμελία) τῆς θαλ.: M.T. **בקרכע הים.**

6 δεσμην: LXX. επαγγελιαιν: M.T. **אנדרון.**

9 ψηφιον: LXX. συντριμμα: M.T. **צדר.**

13 καὶ οἱ πιεζῶν τὰς σταφύλας τὸν ελκυοντα: LXX. καὶ περκασει η σταφυλῃ εν τῷ σπορῷ: M.T. **ודרך ענבים במשך הרע.**

The second characteristic noticed in these fragments is the way in which words, especially proper names, are transliterated from the Hebrew; the following list exhausts all examples of this in the *Amos*-fragments.

- i. 5 Κυρηνὴ: LXX. επικλητος: **קירה.** 12 Βοσρα: LXX. τειχεων αυτης: **בצרה.** 15 Μελχορ: LXX. οι βασιλειεις αυτης: **מלךם.** ii. 2 Καριωθ: LXX. τῶν πολεων αυτης: **קריות.** 12 Ναζαραιον: LXX. γημασμενουσ: **נזרים.** iii. 9 (εν) Αζωτω: LXX. εν Ασσυριοις: **בашדור.** iv. 3 Αρμονα: LXX. το Ρομπαν: **הרמונה.** v. 5 Βηρσαβεε: LXX. το φρεαρ του ορκου: **באאר-שבע.** 23 ναθλων σου: LXX. οργανων σου: **גבליין.** 26 Μολχομ: LXX. του Μολοχ: **מלככם.** Χιουν: LXX. το αστρον: **ביזון.** vi. 1 Σιων: LXX. Σειων: **ציזון.** ix. 7 Φιλισταιους:

LXX. αλλοφυλούς: פָּלְשָׁתִים. Χαθαθωρ: LXX. (εκ) Καππαδοκιας: בַּפְתּוֹר. από Κειρ: LXX. εκ βοθρου: מֶקִיד. In two or three cases Aquila translates where one would expect a transliteration; e.g. i. 12 επι νοτον: LXX. εις Θαιμαν: בְּתִימֵן. vi. 2 πολλην: LXX. Paθβα: רַבָּה. vii. 16 τον γελωτος: LXX. Iakωβ (for Isaac): יִשְׂחָק.

A third characteristic, which is a very interesting one, was already noticed by Jerome: "non solum verba sed etymologias quoque verborum transferre conatus est¹." The following are some examples of this:

i. 3 αμαξαις: the secondary meaning of this word is "the carriage of a plough"; the Hebrew, קְרֵצִית, would refer rather to the large sharp nails underneath the carriage (cf. Nowack's *Hebr. Archäologie* I. 233). It is true, αμαξαις is rather explanatory than etymological. LXX. has προστιν.

i. 5 ανωφελούς "unprofitable": LXX. Ων: אֲנָן. 12 επι νοτον: LXX. εις Θαιμαν: בְּתִימֵן; in Gen. xii. 9 Aq. renders νοτον for נָנוֹן.

iii. 2 ανομιας: LXX. αμαρτιας υμων: עַזְנוֹתֵיכֶם lit. perverseness, and so any act contrary to the law. 14 επισκεψωμα: LXX. εκδικησω: פְּקֻדָּתִי properly to divide in order to examine, to peer into. 7 απορρητον: LXX. παίδειαν: סָוד has the idea of secrecy², and therefore something that must not be spoken about. ποιειν ὄρθοτητα: LXX. α εσται εναντιον αυτης: עֲשֹׂות נְכָחָה =straightness, cf. Prov. iv. 25. iv. 9 εν ανεμοφθορια: LXX. εν πυρωσει: בְּשִׁדְפָּן a booth made of foliage and therefore giving shade; cf. 1 Kgs. xx. 12. Aq. συσκιασμοις: LXX. σκηναις: סְכָנָה, which is what Aquila read in the verse from Amos. vii. 1 οψιμος: LXX. βρουχος: לְקַשׁ "the late growth." 16 ον σταλαξεις: LXX. ον μη οχλαγωγησεις: הַלְאַתְמִי, which contains the idea of "dropping."

ix. 9 κοσκινιω (κοσκινον "sieve"): LXX. λικμησω: נְעַזְתִּי "to sift."

In a few instances Aquila had a reading before him which differed from our present M.T.: there are only a few of these in the *Amos*-fragments, e.g.:

vii. 14 ερευνων M.T. בְּוִלְמָם, for which Aq. apparently read בְּלִשְׁ.

viii. 3 αι στροφιγγες M.T. שִׁירּוֹת, for which Aq. read צִירּוֹת.

¹ Quoted in Swete's *Intr. O.T.* p. 40. It is realized that in seeking instances of this, there is sometimes the danger of being fanciful; the instances here given are partly explanatory, partly etymological.

² Cf. Ps. xxv. 14, lxiv. 3.

A curious coincidence occurs in vi. 10 where the M.T. is very corrupt; Aq. *ησυχωθητι του αναμνησαι...* M.T. *הִסְכִּי לֹא לְחַזֵּר;* *ησυχωθηת;* a striking correspondence in letters.

B. THEODOTION.

The fragments of the book of Amos, which have been preserved to us from this version, are lamentably small in number, considerably less even than those of the version of Aquila. In a few cases they are of value in elucidating the Hebrew, but it cannot be said that they are of much help as a whole so far as *Amos* is concerned; this is due primarily of course to the smallness of the material, but also to some extent to the freedom with which Theodotion translated. He was a reviser (of the Septuagint) rather than one who attempted to give an independent version, though instances can be cited to show that he used the Hebrew text as a basis for his work. He was evidently more ambitious in his aims than Aquila, who, as has already been pointed out, sought to give a more or less literal rendering of the Hebrew.

The characteristics of Theodotion's work may be noted under the following heads:

I. Free revisions of the LXX., e.g.

Theod. ii. 8: *καὶ επὶ φραγῶν (vi
ablatorum) κατεκλινοντο*

ii. 16 *καὶ οἱ ἔχων καρδιὰν αὐτοῦ εὐ
δυναστεῖα γυμνός φεύξεται*

iii. 2 *ασφένας*
 iii. 3 *εαν μη συνελθωσιν αλληλοις*
 iv. 2 *καὶ τα εγκονα υμων*
 iv. 3 *εις το υψηλον ορος*
 iv. 4 *εν τρισιν ημεραις*
 iv. 9 *εν ανεμοφθορια και εν ωχριασει
το πληθος των κηπων υμων*
 iv. 12 *ετοιμαζου εις απαντησιν του
θεου σου*
 iv. 13 *επι τα ακρα*
 v. 24 *και αποκισθησεται*

LXX^(B): *καὶ τα φραγία αντων δεσ-
μενοντες σχοινιοις παραπετασματα
εποιουν...*

*καὶ ο κραταιος ον μη ευρησει την
καρδιαν αυτου εν δυναστειαις ο γυμνος
διωξεται*

*αμαρτιας
εαν μη γυνωρισωσιν εαυτους
και τους μεθ υμων
εις το ορος το Ρομμαν
εις την τριημεριαν
εν πυρωσει και εν ικτερω· επλη-
θυνατε κηπους υμων
ετοιμαζου του επικαλεισθαι τον θεον
σου
επι τα υψη
και κυλισθησεται*

v. 26 καὶ ηρατε τὴν ορασιν του
βασιλεως υμων, αμαυρωσιν ειδωλων
υμων, αστρον του θεου υμων.

- vi. 8 το νψος [Ιακωβ]
- vii. 4 και ο καλων τη δικην
- vii. 7 τηκομενον
- vii. 14 χαρασσων συκαμινους
- viii. 3 τα επανωθεν
- viii. 8 πασα και εξωσθησetai και
καταποντισθησetai
- viii. 9 δεδυκεν και συνεσκοτασε την
γην [εν ημερα] φωτος
- ix. 1 επι το κιβωτιον
- ix. 6 δεσμην
- ix. 13 [και καταλημψεται] ο αρο-
τριων τον θεριζοντα και ο πιεζων τας
σταφυλας τον ελκυοντα
- ix. 15 και ου μη εκτιλωσιν

και ανελαβετε την σκηνην του Μολοχ
και το αστρον του θεου υμων Ραιφαν
τους τυπους αυτων
την υθριν Ιακωβ
και ιδου εκαλεσεν την δικην
αδαμαντινον
κνιζων συκαμινα
τα φατνωματα
συντελεια και καταβησetai ως
ποταμος [Αιγυπτου]
δυσεται και συσκοτασει επι της γης
εν ημερα το φως
επι το ιλαστηριον
επαγγελιαν
και καταλημψεται ο αμητος τον
τρυγητον και περκασει η σταφυλη εν
τω σπορω
και ου μη εκσπασθωσιν

II. That the Hebrew text was the basis of Theodotion's work will be seen from the following examples (as well as from those cited above):

vi. 1 οναι οι ευθηνουντες εν Σιων **בציזו** cf. Zech. i. 15 ;
Theod. renders **אֶנְשׁוּ** freely, but the sense is that implied in the Hebrew word ; LXX. εξουθενουντιν, apparently misreading **הַשְׁאָפִים** cf.
Ezek. xxviii. 24, 26.

οι επεκληθησαν αρχαιοι των εθνων **נקבי ראיית הנוים** (LXX. **ἀπετρυγησαν**
αρχας εθνων) ; the corruption in the M.T. necessitated a free rendering, and
Theodotion at all events makes better sense than the LXX., which appears to
have read **נקפן** for **נקבי**, cf. Is. x. 24, xxiv. 13.

vi. 3 οι απαγομενοι **המנדרים** LXX. οι ερχομενοι, but A and two Hes. MSS.
(Q 26) οι ευχομενοι reading **המנדרירים**, which likewise gives no sense, as
Theod. certainly does.

viii. 1 **αγγος οπωρας θερινης** LXX. **כָּלֹוב קִיּוֹן** LXX. **αγγος μֵευτον** ; the only word
which bears any resemblance to **קִיּוֹן** is **קִנְזָן**, which, however, is not used (the
noun **קִנְזָן** is used in a figurative sense in Job xviii. 2), but possibly LXX.
read **קִנְזָן**. Cf. iii. 5.

viii. 7 **εις τελος נצח** LXX. **εις νικος** reading **נִצָּח** as though from the root
נץח (I) piel.

ix. 15 και ου μη εκτιλωσιν **וְלֹא־ינתשו** LXX. και ου μη εκσπασθωσιν.

III. A further curious characteristic of Theodotion's version is the way in which Hebrew words (especially proper names) are transliterated; it is a further proof of his use of the Hebrew¹. The following are all the examples which occur in *Amos*.

- i. 1 εν νωκεδειρ : בְּנָקְרִים אַן : 6 Εδωμ אֲרוֹם (LXX. Ιδουμαιαν) :
- ii. 2 καριωθ קְרִיּוֹת (LXX. των πολεων αυτης) : 12 τους נָצָרָיוֹת הָנוֹרִים (LXX. τους ἡγιασμένους) : v. 5 Βηρσαβֶע בְּאַרְשָׁבָע (LXX. το φρεαρ του ορκου) :
- vi. 1 Σιων צִוְּן (LXX. Σειων) : 14 αραβָה עֲרָבָה (LXX. των δυσμων) : vii. 7 αδωναι אֲדָנִי (LXX. Κυριος) : 16 Ισαακ יִשְׁחָק (LXX. Ιακωβ, O.L. iacob, Aq. του γελωτος, Sym.=M.T., Vulg. idioli) : ix. 7 Φιλισταιούς פְּלִשְׁתִּים (LXX. αλλοφυλους) : Χαβαθωρ כְּפָתָח (LXX. Καππαδοκια).

But this is not invariably the case, viz. i. 12 επι νοτον בְּחִימֵן (LXX. εις Θαιμαν) : v. 26 τον βασιλεως υμων מלככם (LXX. του Μολοχ) : αμαυρωσιν בְּיַזְן (LXX. Ραιφαν, Aq. Sym. Χιουν) : iii. 9 Αζωτω אַשְׁדוֹד (LXX. Ασσυριοις) : ix. 7 εκ τοιχου מַקִּיר (LXX. εκ θοθρου, Aq. Quinta απο Κειρ, Sym. απο Κυρηνης, O.L. de fovea, Vulg. de Cyrene).

Other points of interest are: Theodotion translates צְבָאוֹת by των στρατιων (LXX. ο παντοκρατωρ); with the LXX. he renders בְּרִית διαθηκη, Aq. Sym. συνθηκη; his rendering of אַרְמָנוֹת varies, βαρεις οικησεις αυλας; in ix. 1, the Hebr. כְּפָתָח is translated κιβωριον (LXX. ιλαστηριον, Aq. οικοδομημα, Sym.=Theod.); is there a reference here to the cup shape of the summit of the pillar?—A curious coincidence occurs in iv. 13, Hebr. מה-שָׁחָן, Theod. λογον, LXX. χριστον,—the close connection here of χριστος and λογος is somewhat striking.

C. SYMMACHUS.

This version affords but little help in emending the corruptions of the Hebrew text of *Amos*; as in the case of the two preceding versions, the fragments of *Amos* are but scanty. From these, two characteristics stand out clearly: his use of the versions of Aquila and Theodotion, and, less frequently, of the Septuagint,—and, secondly, a certain independence which often ignores the meaning of the Hebrew, as well as of the earlier versions. Under the first heading the following examples may be cited:

¹ Cf. the like characteristic in *Aquila*, p. 69.

I. (i) LXX.: iv. 2 εν οπλοις. iv. 9 εν ικτερω. v. 9 επι οχυρωμα. v. 26 την σκηνην=M.T. against Aq. (*tous συσκιασμους*) and Theod. (*την ορασιν*). ix. 7 Καππαδοκιας against M.T. Aq. Theod. (Χαβαθωρ).

(ii) Aq.: i. 2 βρυχησται. i. 4 βαρεις. i. 9 συνθηκων (LXX. Theod. διαθηκης). i. 11 διεφθειρε σπλαγχνα αυτον: ηγρευσεν=Theod. iv. 9 εν αεμοφθορια=Theod. iv. 13 τα ορη=Theod. (LXX. βροντην). v. 12 εξιλασμα=Theod. (LXX. ανταλλαγματα). v. 17 πασιν αμπελωσιν=Theod. (LXX. πασαις οδοις). v. 26 Χιουν=M.T. viii. 1 καλαμος οπωρας (Aq. καλαδος οπωρας). viii. 13 εκλυθησονται=Theod. ix. 3 εν τη πυθμενι=Theod. (LXX. εις τα βαθη). ix. 6 δεσμην=Theod. (LXX. επαγγελιαν). ix. 9 κοσκινιω.....εν τω κοσκινω (LXX. λικμησω.....εν τω λικμω). ix. 13...ο αροτριων τον θεριζοντα και ο πιεζων τας σταφυλας τον έλκυντα...=Theod. (LXX. ο αμητος τον τρυγητον και περκασει η σταφυλη εν τω σπορω...).

(iii) Theod.: iii. 12 κλινη (LXX. ιερεις a transliteration of שְׁלֵךְ, but several Luc. and Hes. MSS. read κλινει). iii. 15 οικοι οδοντων (LXX. οικοι ελεφαντινοι). iv. 6 καθαρισμον οδοντων (LXX. γομφιασμον οδ.). v. 7 Πλειαδας. viii. 7 εις τελος (LXX. εις νικος). viii. 8 εξωσθησται. viii. 9 δεδυκεν. ix. 1 επι το κιβωτιον (LXX. επι το ιλαστηριον reading בְּפֶתֶן). ix. 15 εκτιλωσιν (LXX. εκσπασθωσιν).

Symmachus seems, on the whole, to have relied upon Theodotion more than on the LXX. or Aquila; but that he used the M.T. as a basis will be clear from the few following citations:

וְעַל-בְּנָרִים חֲבָלִים יְמֻנוּ
ii. 8 και επι φατια ενεχυρασμον εκκλινουσι
ii. 12 τους Ναζαραίους רְהִנֵּיִם iii. 15 και παταξώ τον οικον τον χειμερινον
επι τον οικον τον θερινον וְהַכִּיתִי בֵּית-הַחֲרָף עַל-בֵּית הַקִּין v. 24 αρ-
χαος אִיתֵּן. v. 26 την σκηνην τον βασιλεως υμων
את סכות מְלָכֶם vii. 16 Ισαακ יִשְׁחַק (LXX. Ιακωβ). viii. 3 και ολολυξουσιν αι οδας
וְהַלִּילו שִׁירֹת הַכְּלָל viii. 8 ου σαλευθησεται לא תרגנו (LXX. ου ταραχθησεται).

II. Interesting, if not always instructive, is the way in which Symmachus gives renderings of an entirely independent character, independent of the other versions as well as of the Massoretic text; this is, apparently, due to the desire to give a good Greek rendering, or to give the sense of the original, as he understood it, or, in other cases (none of which, however, occur in *Amos*), for dogmatic reasons. The following are some examples of independent renderings:

ii. 16 εν τοις ανδρειοις γυμνος φευξεται (LXX....εν δυναστειαις: Aq....εν δυναστοις Th....εν δυναστεια). iii. 7 ομιλιαν (LXX. παιδειαν, Aq. απορρητον, Theod. βουλην, M.T. πορν). iii. 11 πολιωρκια (LXX. Αq. Τυρος, M.T. Τραχηλος).

iii. 15 καὶ παταξῶ τον οἰκον τον χειμερινον επι τον οἰκον τον θερινον (LXX. Αq....επι τον οἰκον τον θερινον, Theod....συν τω οικω τω θερινω). iv. 1 αι βοεις εντροφοι (LXX. δαμαλεις της βασανιτιδος, Aq. Theod. αι βοεις βασαν). iv. 3 εις Αρμενιαν (LXX. το Ρομμαν, al. το Ρεμμαν, al. το Αρμανα, Aq. Αρμονα, Theod. εις το υψηλον ορος, M.T. ηχονα). For the rendering of Sym. cf. Gen. viii. 4 επι τα ορη το Αραρατ, the district in Armenia between the Araxes and Lake Van. iv. 13 το φωνημα αυτου (LXX. τον χριστον αυτου, Aq. τις η ομιλια αυτου, Th. τον λογον αυτου, M.T. מְהֻשָׁחָן) cf. iii. 7 versions. v. 9 τον ποιουντα καταγελασαι αφανισμον επι ισχυν, και αφανισμον επι οχυρωμα επαγοντα (LXX. ο διαιρων συντριμμον επι ισχυν και ταλαιπωριαν επι οχυρωμα επαγων, M.T. אֲמֵלִין שֶׁד עַל־עַל וְשֶׁד עַל־מְבָצֵר יְבוֹא). v. 10 ρημα αμωμον (LXX. Aq. λογον οσιον, M.T. רְבָר תְּמִים). v. 16 εν πασαις ταις πλατειαις of LXX. is rendered by Sym. εν πασιν αμφοδοις M.T. בְּכָל־דְּחוּבוֹת ; τους γινωσκουντας μελος (LXX. Aq....θρηνον, M.T. נְהִי). v. 24 αρχαιος (LXX. αβατος, M.T. אִירָן which Sym. takes in the secondary sense of "old," as e.g. in Jer. v. 15 גָּזִי אִירָן). vi. 7 και περιαιρεθησεται εταιρεια τρυφητων (LXX. και εξαρθησεται χρεμετισμος ιππων εξ Εφραιμ ! M.T. בֵּית־אָל is rendered οικος Θεου in iii. 14, and Βαιθηλ in v. 6).

These examples are not exhaustive.

In rendering proper names Symmachus is not consistent: sometimes they are taken from one or other of the versions and sometimes transliterated. בֵּית־אָל is rendered οικος Θεου in iii. 14, and Βαιθηλ in v. 6.

III.

THE COMPLUTENSIAN AND ALDINE TEXTS.

THE COMPLUTENSIAN.

The third column of this Polyglott contains the first printed text of the complete Septuagint. Of the Greek MSS. to which Cardinal Ximenes refers in the Preface, and which he used in the preparation of his text, some have been identified, viz. Holmes and Parsons' 68 108 248¹. Of these 68 is Hesychian (see p. 15), 108 is Lucianic, and 248 is neutral but has Hexaplaric readings in the poetical books; only 68 contains the Prophets. But to these three there must be added another, H. and P.'s 40, a codex of the Twelve Minor Prophets; the large number of readings peculiar to Compl. and 40 makes it certain that this MS. must have been used by the Cardinal. Holmes and Parsons have the following note on it: "Codex Dorothei ἱεροκήρυκος Moldaviens. III. membranaceus, saeculi XII. in folio. Continet XII. Prophetas Minores, quorum contextui interpositus est Commentarius Cyrilli Alexandrini." The fact of Cyril's commentary finding a place in this MS. suggests the possibility, at least, of its being Hesychian in character (cf. Swete, pp. 79, 80); at any rate, the striking number of singular readings belonging to Compl. and 40 deserves mention.

The Complutensian as a whole is regarded as belonging to the Lucianic type of text (Cornill, p. 79, Swete, p. 486), and a comparison of the texts (of *Amos*) of Hesychian and Lucianic MSS., as well as of B and A, with the Compl., marks it as being predominantly Lucianic, but as having at the same time a strong admixture from other sources; this is precisely what one would

¹ Cf. Swete, p. 172 f.

expect in a text formed from such diverse elements as, for example, the four MSS. mentioned above.

The following characteristics are observable in the Compl. text of *Amos*:

a. Diversity of types of text, but a predominance of the Lucianic.

b. The exercise of a certain amount of (apparent) independence.

c. A tendency (apparently) to approximate to the M.T., and

d. In other cases to differ from the M.T. by omissions, which are peculiar to it.

With regard to the three last, it is realized that the deductions must be of a purely tentative character, because on the one hand the Complutensian may have used MSS. which are not available now, and on the other hand the Compl. may have misread some passages and thus have handed down readings for which there is no authority.

The following examples are far from being exhaustive:

a. *Diversity of types of text, in which the Lucianic predominates:*

- i. 2 *τας εν γαστρι εχουσας* B Hes. Luc.
13 *τα ορια αυτων* Luc.
14 *συντελεσεως αυτης* 40.
- ii. 3 *παντας τους αρχοντας αυτης* Hes.
16 *εν ταις ημεραις εκειναις* 40.
φευξεται Luc.
- iii. 9 *εν γη Αιγυπτω* Luc.
15 *οικοι ετεροι και πολλοι* 40.
- iv. 2 The insertion of *υποκαιομενους εμβαλουσιν* B Luc.
- v. 2 *μη προστεθη* only found elsewhere in 233 (Luc.).
11 *πτωχον* Luc.
παρ αυτου Luc.
- 19 *εαν τις φυγη* 40.
The omission of *θυσιας* B Hes. Luc.
- viii. 9 *εν ημερα φωτος* Luc.
- ix. 1 *επι το θυσιαστηριον* 40 26 (Hes.).
6 The omission of *αυτου* after *την επαγγελιαν* 40.
8 The addition of *ον μη* before *εξαρω* 2^o 62 (Luc.).
14 *αποστρεψω* 40.
15 The omission of *παντοκρατωρ* 233 (Luc.).

The point of these (which form a very small number of the total) is that the reading in question occurs only in the Compl. and the specified MS., thus showing (with the reservation mentioned above) the diverse sources of which the Compl. text is made up.

b. The exercise of a certain amount of (apparent) independence:

There are a goodly number of instances in which the Compl. has readings differing from every other known MS.; the authority for these may have been some MSS. not now available, but pending the discovery of such, I have ventured to call this class of readings (apparently) independent. Only a few examples are given.

- i. 1 *εν ακκαρπι* instead of *εν ακκαρειμ* or *εν καριαθιαρειμ*.
- 2 *των προβατων* instead of *των ποιμενων* or *των ποιμνιων*.
- 5 *εκ πεδιου ειδωλον* instead of *εκ πεδιου Ων*.
- 6 *Σολομων* (the N.T. form for the usual LXX. form *Σαλωμων*. 40 also has this form).
- ii. 6 *ανθ υποδηματων* for *ενεκα υποδ.*
- 7 *εις κεφαλην πτωχον* instead of *εις κεφαλας πτωχων*.
- 10 *τον Αμορραιον* for *την γην Αμορραιων*.
- 16 *και ευρησει την ψυχην σου* for the usual ...*την καρδιαν σου*.
- iii. 4 *θηραν ουι ειδωσιν* for *θηραν ουκ εχων*.
- iv. 9 *επυρωσα υμας* instead of *επαταξα υμας*, occasioned probably by the following *εν πυρωσει*.
- v. 9 *ο διεγειρων συντριμιον* for *ο διαιρων ορ ο διοριζων συντ*.
- 11 *ο ανω δν* for *ανθ δν*.
- 14 *ον τροπον ειπαν* instead of *ον τρ. ειπατε*.
- vi. 3 *οι ερχομενοι εις ημεραν κακενοι εγγιζοντες* instead of *οι ερχομενοι (οι ευχομενοι) εις ημεραν κακην, οι εγγιζοντες*.
- vii. 15 *προφητευσον επι του οικου μου* instead of ...*τον λαον μου* (40 supports Compl. here).
- 17 *αιχμαλοτοι αχθησονται* instead of *εν ρομφαια πεσονται*, a slip no doubt occasioned by the words *αιχ. αχθ.* at the end of the verse.
- viii. 3 *ο κοπετος* for *ο πεπτωκως*.
- 6 *πασης παραβεσεως* for *πασης πρασεως* (*παντος γεννηματος according to others*).
- ix. 3 *τα θεμελια της θαλασσης* for *τα βαθη της θαλ.*
- 9 *δεικνυω* for *λικμιω* or *λικμησω*.

c. A tendency to approximate (apparently) to the M.T.:

i. 5 *αδαν* instead of *χαρραν*. M.T. זָן.

15 καὶ πορευσται ο βασιλεὺς αὐτῶν, this is the nearest to M.T. וְהַלֵּךְ
μέλכֶם (though Q also approximates to it: καὶ πορευσονται οι βασιλεὺς αὐτῆς), most MSS. reading *Μελχορ*.

ii. 9 The omission of οὐ ην before καθὼς υψος κεδρου το υψος αυτου.
M.T. אֲשֶׁר נִגְבַּה אֲרוֹזִים נְבוּחוּ.

iii. 5 ει σταθησται παγις for ει σχασθησται παγις. M.T. הַיּוֹלֶה-פָח.

iv. 10 ιππων υμων for ιππων σου. M.T. סוסכם.

v. 13 πονηρος for πονηρων. M.T. רָעָה.

19 τον οικον for τον οικον σου. M.T. הַבִּית.

vi. 1 και εισηλθον εις αυτους for και εισηλθον αυτοι B Hes. or ...εν αυταις
Luc. M.T. וּבָאוּ לְהַמִּלְכָות הָאֱלֹהִים.

2 τας κρατιστας εκ των βασιλειων τουτων, BA Hes. Luc. insert πασων.
M.T. הַטּוֹבִים מִן-הַמְּלָכּוֹת הָאֱלֹהִים.

viii. 4 οι εκτριβοντες πενηγα, BA Hes. Luc. insert εις το πρωι. M.T.
הַשְׁאָפִים אֶבְיוֹן.

d. In some instances the Complutensian omits words or phrases which M.T. has, e.g.:

iv. 6 εν τοις τοποις υμων. M.T. בְּכָל מִקְמוֹתֵיכֶם.

9 Compl. omits υμων three times in this verse, M.T. inserts each time.

v. 1 τον λογον. M.T. אֶת-הַדָּבָר הַזֶּה.

7 και δικαιουσυνη εις γην. M.T. צִדְקָה לְאָרֶץ הַנִּיחֹו.

18 η ημερα. M.T. יוֹם יְהוָה.

25 μη σφαγα και θυσια...προστηνεγκατε μοι εν τη ερημω...; M.T. הַזּוֹבְחִים.

וּמְנַחַת הַגְּשֻׁתָּמִיל בְּמִדְבָּר.

vii. 11 ο δε Ισραηλ αιχμαλωτος αχθησται. M.T. וַיִּשְׂרָאֵל גָּלָה יָגָלָה.

מַעַל אַדְמָתוֹ.

ix. 5 Compl. omits συντελεια αυτης και καταβησεται ως ποταμος Αιγυπτου.

M.T. reads it כָּלָה וְשָׁקָעָה בַּיָּאר מִצְרָיִם.

In other instances the Complutensian inserts where M.T. omits; in the following examples the Compl. has singular readings:

ii. 12 και εποτιζετε τους μου ηγιασμενους οινον. M.T. וְתַשְׁקוּ אֶת-
הַגְּזֹירִים יְיַי.

- וַיְהִיכּם יָאכֵל
 iv 9 καὶ ελαῖωνας υμῶν τούτους κατεφαγεν η καμπη. M.T. חנום.
 13 διοτι κυριος ει. M.T. ב' חננה.
 v. 8 Κυριος ο θεος παντοκρατωρ ονομα αυτω. M.T. יהוה שמו.
 14 και εσται οντως μεθ υμων Κυριος οντως ειπεν Κυριος ο θεος παντοκρατωρ
 ויהי-בן יהוה אלהי צבאות אתכם. M.T. ον τροπον ειπατε. נאשר אמרתם.

In a number of other instances in which the Compl. is supported by 40 the same thing occurs.

THE ALDINE TEXT.

This edition was published in Venice after the printing of the Complutensian, but before its publication. A comparison between these two on the one hand and B A together with the Hesychian and Lucianic manuscripts on the other, shows that the text of the Aldine is not based upon the same variety of authorities as is that of the Complutensian; for, whereas the latter shows the influence of MSS. of different types, though with a predominance of the Lucianic, the former has a text which is practically entirely Hesychian. This is only what one would expect, for the text was published in Venice, where a collection of MSS. was ready to hand (viz. that of Bessarion, now in S. Mark's Library, in Venice); and that Andreas Asolanus did make these the basis of this text has been proved¹; especially is this noticeable in a comparison between the Aldine and the MS. 68, which belongs to Bessarion's collection (cf. p. 15).

For this reason the Aldine text is neither so interesting nor so important for textual purposes as the Complutensian. The other great printed editions, the Sixtine and the Grabian, representing as they do respectively B and A, are not taken into consideration here.

¹ Der Text dieser Gruppe (i.e. βεκλυψ, namely the Hesychian group) deckt sich nämlich fast völlig mit der Aldina.....; ist ja doch auch der dieser Gruppe angehörige Codex Bessarionis ψ (68), beziehungsweise die venetianischen Handschriften, aus welchen ψ für Bessarion zusammengeschrieben wurde, die Vorlage der Aldina gewesen. Ein wunderbar glücklicher Zufall hätte uns somit in der Aldina im Grossen und Ganzen den Hesych gegeben, wie die Complutensis im Grossen und Ganzen den Lucian darstellt. Cornill, Ezechiel, s. 79.

IV.

THE LATIN VERSIONS.

A. THE OLD LATIN.

The importance of the Old Latin version for purposes of textual criticism has long been recognized, and in certain quarters strongly insisted upon¹. In English there is no lack of general introductions dealing with the history, general characteristics and value of the version as a whole²; but the application of its evidence in detail to the text of particular books has hardly yet been fully utilized. The following attempt to determine and to estimate its bearing on the text of a single book, namely the book of Amos, may therefore be not altogether useless and without justification. Although no very startling results have been attained, yet it is hoped that the following examination will not be valueless in bringing home to the mind of the general reader, and possibly to some students, a more definite idea as to what kind of help may be gained from the detailed study of this venerable version.

Without repeating what has already been said so effectively elsewhere regarding the origin, general characteristics, linguistic character etc., of the version, it is necessary to point out once

¹ One need but refer to the works, e.g. of Ranke, Rönsch, Burkitt, to mention but a few authors.

² Cf. e.g. Burkitt's *The O.L. and the Itala*, Camb. 1896; Kennedy's art. in Hastings' Bible Dict.; Swete's *Intr. to O.T. in Greek*, Ch. iv. Camb. 1900.

more the fragmentary nature of the *material* that has come into our hands. This may be grouped as follows:—

I. The chief MS. authorities are¹:

a. *Cod. Weingartensis.* This manuscript, which is ascribed to the 5th century, belonged originally to the monastery of Weingarten. Owing to the “vandalism of stupid monks,” to borrow a phrase from Cornill, it was cut up and used for binding books. On the dissolution of the monastery these books with their precious accompaniments became scattered, thus completing the process of dispersion and disintegration of the MS. The collection of the extant fragments and their decipherment we owe to the labours of Ranke and, in a lesser degree, to Corssen. These fragments were discovered at Fulda, Darmstadt, Stutgardt and in the monastery of St Paul in the Lavantthal, in Carinthia. They have now been made available to scholars in the following printed editions:

Fragmenta versionis latinae antehieronymiana prophetarum Hoseae, Amosi, et Michae e Codice Fuldensi eruit atque adnotationibus instruxit E. Ranke. Accedit tabula lapidi incisa. Marburg 1856.

Fragmenta versionis latinae antehieronymiana prophetarum Hoseae, Amosi, Michae, aliorum e codice manuscripto eruit atque adnotationibus instr. E. Ranke. Fasciculus II. Marburg 1858.

Fragmenta versionis sacrarum scripturarum latinae antehieronymiana e codice manuscripto eruta atque adnotationibus criticis instructa. Editio libri repetita, cui accedit appendix. Vindobonae 1868. [Appendix, qua fragmenta ab Alberto Vogel edita ad modum codicis proponuntur notisque criticis illustrantur.]

Antiquissimae Veteris Testamenti versionis latinae fragmenta Stutgardiana nuper detecta, quibus accedunt duae tabulae photographicae. Marburg 1888.

All these edited by E. Ranke.

Fragmenta monast. S. Pauli Carinthiaci. Vienna 1868.

Edited by Al. Vogel.

¹ These apply only to the prophetical books; regarding MSS. of the other books of the Bible, cf. Swete *op. cit.* pp. 93—96.

Zwei neue Fragmenta der Weingartener Prophetenhandschrift;
nebst einer Untersuchung über das Verhältniss des Weingartener
und Würzburger Prophetenhandschrift. Berlin 1899.

By Peter Corsen.

b. *Cod. Wircebburgensis.* A manuscript belonging to the 6th cent. It, too, has been edited by Ranke:

Par palimpsestorum Wircebburgensium: Antiquissimae Veteris Testamenti versionis latinae fragmenta e codd. reascriptis eruit, edidit, explicuit E. Ranke. Vindobonae 1871.

Swete mentions¹, as containing some fragments from an O.L. MS., F. Gustafsson's *Fragmenta Veteris Testimenti in latinum conversi e palimpsesto vaticano eruta* (Helsingfors 1881); but a comparison of these fragments with the corresponding passages in the Vulgate and, where possible, with Cod. Weingart., shows conclusively that the text of the *Fragmenta Vaticana* is not an O.L. one. Moreover, I have the authority of Mr Burkitt for holding this view, for, in writing to me in reference to these fragments, he says: "They are taken from a 6th century Codex, but the text is not Old Latin, but Vulgate." The truth of this will be seen on comparing the *Amos* fragments with the Vulg. and Cod. Weingartensis, or with the LXX. where Cod. Weingart. is wanting:

	<i>Fragm. Vaticana.</i>	<i>Vulg.</i>	<i>LXX^(B).</i>
v. 16			
INOMNIBUSPLATEISplanc	In omnibus plateis planc-		'Εν πάσαις ταῖς πλατείαις
TUSETINCNTiSQUae	tus: et in cunctis, quae		κοπετός, καὶ ἐν πάσαις ταῖς ὅδοις
FORISSUNTDICETURuae	foris sunt, dicetur vae		ῥηθήσεται οὐαὶ οὐαί· κλη- θήσεται
uAE · ETUOCABuNTAGrico	vae: et vocabunt agrico-		γεωργὸς εἰς πένθος καὶ
LAMADLUCTUM · ETADplanc	lam ad luctum, et ad planc-		κοπετόν, καὶ εἰς εἰδότας
TUMEosQUISCIUNTPPlan	tum eos qui sciunt plan-		θρῆνον,

¹ *Intr. to O.T.* p. 97.

v. 17

gere .- et in omnibus VI

NEiSERITPLANCTUS .- quia

PERTRANSIBOINmedio

v. 18

TUIDICITDNS .- UAedesi

DERANTIBUSDIEMDni

adQUIDEAMUOBIS .- ...

.....

vii. 2

HErBAm terrae .- dixi :

Domine Deus propitiuseSTO

obsecro .- quis susCitabit

Jacob quia parvu

vii. 3

LUSEST .- MISertus est

DNS super hoc : Non erit

vii. 4

DIXit Dominus .- Haec osten

DIT mihi Dm Ds .- et ecce vocabat

iUDICIUMAD ignEM

DNS dñ .- et devorabIT

abySSUM mulTAM

et comedit simul partem .-

vii. 5

ET dIXidNEDSQUESCE

OBSECRO .- QUiSSUsci

TABiT IACOBQUIAPAr

vii. 6

UULUSEST .- MISERTUS

qUOQUEESTDNSDSET

INHOc .- SEDIStud non

gere. Et in omnibus vi-

neis erit planctus : quia

pertransibo in medio

tui, dicit Dominus. Vae desi-

derantibus diem Domini:

ad quid eam vobis ?.....

.....

herbam terrae, dixi :

Domine Deus propitius esto,

obsecro : quis suscitabit

Jacob quia parvu

lus est ? Misertus est

Dominus super hoc: Non erit

dixit Dominus. Haec osten-

dit mihi Dominus Deus :

et ecce vocabat

judicium ad ignem

Dominus Deus : et devo-

rabit

abyssum multam,

et comedit simul partem.

Et dixi: Domine Deus quiesce,

obsecro : quis susci-

tabit Jacob, quia par-

vulus est ? Misertus

est Dominus super hoc:

sed et istud non

καὶ ἐν πάσαις ὁδοῖς

κοπετός,

διόπι ἐλεύσομαι διὰ

μέσου

σου, εἰπεν Κύριος.

Οὐαὶ οἱ ἐπιθυμοῦντες τὴν

ἡμέραν Κυρίου· ἵνα τί αἴτη

ἵμιν.....

τὸν χόρτον τῆς γῆς, καὶ εἰπα

Κύριε Κύριε, Διεως γενοῦ.

τίς ἀναστήσει τὸν Ἰακώβ;

ὅτι δὲ λιγοστός ἔστιν·

μετανόησον, Κύριε, ἐπὶ

τούτῳ. καὶ τοῦτο οὐκ

ἔσται, λέγει Κύριος. Οὗτος

ἔδειξέν μοι Κύριος, καὶ

ἴδον

ἐκάλεσεν τὴν δίκην ἐν πυρὶ

Κύριος, καὶ κατέφαγε

τὴν ἀβύσσον τὴν πολλήν,

καὶ κατέφαγεν τὴν μερίδα

Κυρίου.

καὶ εἰπα Κύριε, κόπασον

δή·

τίς ἀναστήσει τὸν Ἰακώβ;

ὅτι δὲ λιγοστός ἔστιν·

μετανόησον, Κύριε, ἐπὶ

τούτῳ. καὶ τοῦτο οὐ μὴ

γένηται, λέγει Κύριος.

vii. 7

Erit dixit DOMINUSSALVATORIS.- HAECOSTENDITMIHI ÷
ETECCEDNS STANS SUPERMURUM litum.· ET in
MANUEIISTRULLa
caementarii.erit, dixit Dominus Deus.
Haecostendit mihi Dominus
et ecce Dominus stans
supermurum litum, et in
manu ejus trulla
caementarii.

Οὐτως ἔθειξέν μοι

Κύριος, καὶ ἴδον ἐστηκὼς
ἐπὶ τείχους ἀδαμαντίνου,καὶ ἐν τῇ χειρὶ αὐτοῦ
ἀδάμας

ix. 5

et ascenDetsicut RIUUS
omnis.· et defluetet ascendet sicut rivus
omnis et defluetet ascendet sicut flumen
consummatio ejus et
descendet

sicut fluvius AE

sicut fluvius Ae-

sicut flumen Aegypti.

ix. 6

gypti.· qui aediFICATIN
coelo ascensionem
suam.· et fasciculum
suum super terram
fundavit · qui vOCAT
aquas maris et EFFun
dit eas.· super FACIEM
terrae dOMINIS noMENgypti. Qui aedificat in
coelo ascensionem
suam, et fasciculum
suum super terram
fundavit : qui vocat
aquas maris et effun
dit eas super faciem
terrae, Dominus nomenQui aedificat in coelum
ascensionem suam · et
repromissionem suam
super terram fundat
qui advocat
aquam maris et effun
det eam super faciem
terrae, dOMINIS nomen

ix. 7

ejus.· Numquid non
UTFILIIAETIOPUMUos es
TISMHIFILIISLAITDOMNIS.-ejus. Numquid non
ut filii Aethiopum vos es
tis mihi, filii Israel ait
DOMINUS ?est ei. Nonne sicut
fili aethiopum vos es
tis mihi, fili istrahel,
dicit

NUMQUITNONiSLAScen

numquid non Israel
ascen-dOMINIS. Nonne istrahel
reduxi

DEREFECiDETERRA ae

dere feci de terra Ae-

ex aegypto · et alieni
genasGYPTIETPALESTINOs
dECAPPADOCIA .- ET Syrosgypti: et Palaestinos
de Cappadocia, et Syrosex Cappadocia · et
Syros de fovea ·

ix. 8

DECYRENE.·—ECce oculi
DOMINI DIIsUPERREGNUMde Cyrene ? Ecce oculi
Domini Dei super reg
numEcce oculi dOMINI
dei super regnumPECCANS .- ETCONTERam
ILLUTAFACIETERRAE .-
VERUMTAMENCONTe
RENSNoNCONTERAMpeccans et conteram
illud a facie terrae :
Verumtamen conte
rens non conterampeccatorum · et auferam
illud a facie terrae ·
adtamen in consumma
tionem non auferam

It will be seen at once from this comparison that the Vatican fragment runs almost letter for letter with the Vulgate, whereas it offers some considerable variations from the LXX. and Cod. Weingartensis. The only two variations, other than scribal, between the Vulgate and the Vat. fragment are :

- vii. 6. Misertus est Dominus super hoc. (Vulg.)
Misertus quoque est D̄ms. D̄s. et in hoc. (Vat.)
- vii. 7. Haec ostendit mihi Dominus. (Vulg.)
Haec ostendit mihi. (Vat.)

In both cases it is the Vulgate that is supported by the LXX. On the other hand, to take only the verses from Chap. ix., which we have in the Weingarten Codex, the variations between Cod. Weing. and the Vat. fragment, which is here identical with the Vulgate, seem to point decisively to the latter having a Vulgate and not an O.L. text :

ix. 5. et ascendet sicut rivus omnis et defluet sicut fluvius Aegypti. (Vat.) et ascendet sicut flumen consummatio ejus et descendet sicut flumen Aegypti. (Weing.) It is true that in this verse almost the whole of the Vat. fragment has had to be emended, but it is clear that there is not sufficient space in the lines of Vat. for the Weing. reading to have got into them ; the number of letters in the first three lines of verses are : Vat. 20 14 14 ; Weing. 21 26 18, the average number of letters in a line of the Vat. fragment is 16. But to take other examples, in ix. 7, 8 (in which the Vat. frag. is almost intact) we have the following :

Vat. ait d̄ms. Weing. dicit d̄ms. Vat. numquid non. Weing. nonne. Vat. ascendere feci de terra Aegypti. Weing. reduxi ex Aegypto. Vat. de Cyrene. Weing. de fovea. Vat. regnum peccans. Weing. regnum peccatorum. Vat. conteram. Weing. auferam. Vat. verumtamen conterens non conteram. Weing. adtamen in consummationem non auferam.

In each of these instances Vat. is identical with the Vulgate. Moreover, in comparing Vat. with the LXX. one is immediately struck by the dissimilarity between the two, so extremely unlike what is the case with the O.L. and the LXX.; e.g. v. 16 οδοις, Vat. quae foris sunt, the O.L. would have had viis, so too in v. 17 οδοις, Vat. vineis ; in vii. 5 δη is rendered by Vat. obsecro, O.L. in other

places renders itaque, etc. One may therefore be justified in regarding the text of these fragments as Vulgate and not O.L.

II. The Manuscript evidence may be supplemented by patristic quotations, which are fairly numerous, in writings which belong to a period anterior to the time when the Vulgate rose to pre-eminence. The quotations in these writings "constitute a not less important province of Old Latin evidence than the extant MSS, not only furnishing landmarks for the investigation of the history of the version, but preserving numerous verses and passages in texts belonging to various ages and in various stages of modification¹."

III. The fragments of the Old Latin version which exist in MSS. of the Vulgate (on the margins).

Unfortunately the material classed under the two last heads has not yet been to any large extent made available for students. The patristic texts still await critical editions²; and the evidence of the Vulgate MSS. in this department has hardly yet begun to be printed. Exceptions must, however, be made in favour of the quotations (all from the O.L. version) which exist in the *Rules of Tyconius*, and are accessible to students in the invaluable edition of that work edited by Mr Burkitt³, also Hartel's edition of *Cyprian* and of *Luc. of Cagl.*, and Weihrich's edition of the *Speculum*⁴. The evidence from these sources (so far as concerns our present purpose) will be set forth below together with the MS. evidence.

Before, however, exhibiting in collective form the O.L. text of *Amos*, so far as it is available, a brief word should here be said of the general characteristics of the text as a whole. These can best be described in the words of Fritzsché, as cited by Nestle in the most recent edition of Herzog's *Realencyklopädie*⁵:

"The version is painfully literal and therefore very awkward and resourceless; the diction exhibits the linguistic decadence of the second century. It is characterized by a mixture of forms and words from the popular language, and by provincialisms. The laborious efforts of the translator to secure literalness (cf. e.g. in nihil facti sunt εις κενον εγενοντο,

¹ Westcott and Hort, *New Testament in Greek*, Intr. p. 83.

² A revision of Sabatier's great work is promised by the Munich Academy. (Swete.)

³ *The Rules of Tyconius*, by F. C. Burkitt, Cambridge.

⁴ Vols. iii., xiv., xii. of CSEL Vienna.

⁵ Article: *Bibelübersetzungen*, Lateinische. Bd. III. s. 35.

a modo *από τον νυν*, ut quid *ινα τι*, si interrogative for *ει*) are especially marked in composite words. Greek compounds are translated with slavish faithfulness, cf. e.g. conrecumbentes *συνανακειμενοι*, perexsiccare *καταξηρανειν*, pervindemiare *απογρυγαν*, resalvari *ανασωζεσθαι*, perdiviserunt *κατεδιειλαντο*. Even Latin verbs and prepositions have to accommodate themselves to the case of the original text, cf. e.g. oboedierint *mei μου*, praecinctam *cilicium περιεζωσμενην σακκον*, operuit se *cilicum περιεβαλετο σακκον*. A number of Greek and Hebrew words appear in a Latinized form, e.g. abyssus, baddin *βαθδιν*, cataclysmus, chrisma, erysibe *ερυσιβη*, holocaustum, lygyrium *λυγυριον*, ophaz *ωφαζ*, orphanus, paradisus, rhomphaea, sardius *σαρδιος*, tharsis *θαρσις*, chimarri *χειμαρροι*, epicharma *επιχαρμα*; compare also canopy in konopeum from *κωνωπειον* Judith x. 19.

A few further examples may be given in order to form some idea of the language.

FORMS: praevaricare, demolire, lamentare, scrutavit, paenitebitur deus, odietur, odivi, odientibus, avertuit, prodies, praeteries, floriet, absconsus, pregnates, pascuae, mala μηλον, extensa for extentio, retiam for rete, cubilis suus, fculneas meas συκας μου, altarium, jusjuramentum.

WORDS: concupiscibilis, confixio, confractio συγκλασμος, confortare ενισχυειν, contribulare, contribulatio, tribulatio, derisorius, evaginatio, exterminium αφανισμος, exalbare, justificare, justificationes δικαιωμата, muratus, perditio απωλεια, profetizare, reaedificare, salvare, salvator Jon. ii. 10, superintrare.

SIGNIFICATIONS: incredibilis faithless, memorari and rememorari alicujus, to think of some one, diminuit ωλιγωθη, exorare εξιλασκεσθαι, exoratio εξιλασμος, exterminata est ηφανισθη, maleficia φαρμακа, substantia belongings.

CONSTRUCTIONS: obaudire aliquem, suptus eum, vestem se dispoliabunt, zelatus, est legem, benedixit illam, eum nocuit, comitabantur cum illo, facite eos recumbere, conloquebantur illi, gratulamini mecum.

Abundant materials will be found in H. Rönsch's *Itala und Vulgata.*"

We now proceed to give in full all the fragments of the book of Amos available, together with the corresponding verses of the LXX. (B), for purposes of comparison.

Old Latin.

Chap. i.

Rules of Tyconius.

1 Sermones Amos quos
vidit super Hierusalem.

Septuagint (B).

Λόγοι Ἀμώς οἱ ἐγένοντο ἐν
Ἀκκαρείῳ ἐν Θεκούῃ, οὓς εἶδεν
ὑπὲρ Ἱερουσαλήμ ἐν ἡμέραις
Οζείου βασιλέως Ἰούδα καὶ ἐν
ἡμέραις Ἱεροβοάμ τοῦ Ἰωὰς
βασιλέως Ἰσραὴλ, πρὸ δύο ἔτῶν
τοῦ σεισμοῦ.

Old Latin.

3 In tribus impietatibus
Damasci et in quattuor non
aversabor eam, eo quod secabant
serris ferreis in utero habentes.

11 In tribus impietatibus
Idumaeae et in quattuor non
aversabor eam, propter quod
persecutus est in gladio fratrem
suum.....

Chap. v.

Cod. Weingart.

24.....
.....rivus sine via.χειμάρρους ἄβατος.
25 Numquid victimas et hostias optulisti mihi XL. annis domus istrahel.	μὴ σφάγια καὶ θυσίας προση- νέγκατέ μοι ἐν τῇ ἐρήμῳ μ' ἔτη, οἶκος Ἰσραὴλ ;
26 et suscepistis taberna- culum Moloch et sidus dei vestri rempham· figurās eorum quas fecistis vobis.	καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφάν, τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς ;
27 et transferam vos in illa damascum dicit dīms. dīs. omni- potens nomen est ei.	καὶ μετοικιώ ὑμᾶς ἐπέκεινα Δαμασκοῦ, λέγει Κύριος, ὁ θεός ὁ παντοκράτωρ δύομα αὐτῷ.

Chap. vi.

1 Vae illis qui spernunt sion·
et confident in montem samariae
pervindemiaverunt initia gen-
tium et superintraverunt in eis
domus istrahel.

2 transite omnes et videte
et egredimini inde in samar-
habam· et descendite in geth
alienigenarum· quae sunt op-
timae ex omnibus regnis eorum·

Septuagint (B).

Ἐπὶ ταῖς τρισὶν ἀσεβείαις
Δαμασκοῦ καὶ ἐπὶ ταῖς τέσσαρ-
σιν οὐκ ἀποστραφήσομαι αὐτόν,
ἀνθ' ὧν ἐπρίζον πρίσιν σιδηροῖς
τὰς ἐν γαστρὶ [Γ] ἔχούσας τῶν
ἐν Γαλαάδ.

[B] Ἐπὶ ταῖς τρισὶν ἀσε-
βείαις τῆς Ἰδουμαίας καὶ ἐπὶ¹
ταῖς τέσσαρσιν οὐκ ἀποστραφή-
σομαι αὐτούς, ἔνεκα τοῦ διώξαι
αὐτοὺς ἐν ρομφαίᾳ τὸν ἀδελφὸν
αὐτοῦ.....

.....

.....χειμάρρους ἄβατος.
μὴ σφάγια καὶ θυσίας προση-
νέγκατέ μοι ἐν τῇ ἐρήμῳ μ' ἔτη,
οἶκος Ἰσραὴλ ;

καὶ ἀνελάβετε τὴν σκηνὴν
τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ
θεοῦ ὑμῶν Ῥαιφάν, τοὺς τύπους
αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς ;

καὶ μετοικιώ ὑμᾶς ἐπέκεινα
Δαμασκοῦ, λέγει Κύριος, ὁ θεός
ὁ παντοκράτωρ δύομα αὐτῷ.

Οὐαὶ τοῖς ἔξουθενοῦσιν Σειὼν
καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὅρος
Σαμαρείας· ἀπετρύγησαν ἀρχὰς
ἔθνων, καὶ εἰσῆλθον αὐτοὶ οἶκος
τοῦ Ἰσραὴλ.

διάβητε πάντες καὶ ἴδετε καὶ
διέλθατε ἐκεῖθεν εἰς Ἐμὰθ
Ῥαββά, καὶ κατάβητε ἐκεῖθεν
εἰς Γὲθἀλλοφύλων, τὰς κρατίστας
ἐκ πασῶν τῶν βασιλειῶν τούτων,

*Old Latin.**Cod. Weingart.*

si plures sunt fines eorum quam vestri sunt fines.

3 qui optastis in diem malum qui acceditis et tangitis sabbatis falsis.

4 qui dormitis in lectis eburneis et luxuriamini in stragulis¹ eorum qui manducatis haedos de gregibus et vitulos de medio armento lactantes,

5 qui plauditis ad vocem organorum sicut permanentia aestimaverunt et non sicut fugientia,

6 qui bibitis liquatum² vinum et primis unguentis unguemini et passi sunt nihil contribulatione³ ioseph;

7 Propter hoc nunc captivi erunt ab initio potentium et auferetur hinnitus equorum ex efrem.

8 quoniam juravit d̄ms. per semet ipsum quoniam ego abominor omnem injuriam iacob et regiones ejus odi et auferam...

*Chap. vii.**(Fragm. Stutgard.)*

13

.....et domus regni erit.

14 Et respondit Amos et dixit ad Amessiam non eram profeta neque filius profetae suae

¹ deliciamini super thoros (*Spec.*).

³ et non dolebant nihil in interitum (*Spec.*).

Septuagint (B).

εὶ πλέονα τὰ ὅρια αὐτῶν ἔστιν τῶν ὑμετέρων ὥριών.

οἱ ἐρχόμενοι εἰς ἡμέραν κακήν, οἱ ἐγγίζοντες καὶ ἐφαπτόμενοι σαββάτων ψευδῶν,

οἱ καθεύδοντες ἐπὶ κλινῶν ἐλεφαντίνων καὶ κατασπαταλῶντες ἐπὶ ταῖς στρωμναῖς αὐτῶν, καὶ ἔσθοντες ἐρίφους ἐκ ποιμνίων καὶ μοσχάρια ἐκ μέσου βουκολίων γαλαθηνά,

οἱ ἐπικροτοῦντες πρὸς τὴν φωνὴν τῶν ὄργανων, ὡς ἔστηκότα ἐλογίσαντο καὶ οὐχ ὡς φεύγοντα.

οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρώτα μύρα χριόμενοι, καὶ οὐκ ἔπασχον οὐδὲν ἐπὶ τῇ συντριβῇ Ἰωσῆφ.

διὰ τοῦτο νῦν αἰχμάλωτοι ἔσονται ἀπ' ἀρχῆς δυναστῶν, καὶ ἔξαρθήσεται χρεμετισμὸς ἵππων ἐξ Ἐφραίμ.

ὅτι ὦμοσεν Κύριος καθ' έαυτοῦ διότι βδελύσσομαι ἐγὼ πᾶσαν τὴν ὕβριν Ἰακώβ, καὶ τὰς χώρας αὐτοῦ μεμίσηκα καὶ ἔξαρῳ.....

.....καὶ οἶκος βασιλείας ἔστιν.

καὶ ἀπεκρίθη Ἀμώς καὶ εἶπεν πρὸς Ἀμασίαν Οὐκ ἥμην προφήτης ἐγὼ οὐδὲ νίος προφήτου,

² saccatum (*Spec.*).

Old Latin.

ego· Sed pastor eram caprarum·
bellicans mora¹.

15 et adsumpsit me d̄ms. de
ovibus et dixit d̄ms. ad me· vade
et profetare in plebem² istrahel.

16 Et nunc audi verbum
d̄mi. tu dicis non profetabis in
istrahel· et non congregabis
turbas in domum iacob³.

17 Propter hoc haec dicit
d̄ms. d̄s. uxor tua in civitate
prostabit· et filii tui et filiae
tuae gladio decident· et terra
tua funiculo metibitur· et tu in
terram immundam morieris·
istrahel autem captivus ducetur
a terra sua⁴.

Chap. viii.

1 Sic ostendit mihi d̄ms. d̄s.
et ecce vas aucupis, et dixit d̄ms
ad me· quid tu vides Amos, et
dixi vas aucupis·

2 et dixit d̄ms. ad me· venit
consummatio vere super po-
pulum meum istrahel· jam non
adiciam ut praeteream eum.

3 et ululabunt fundamenta
templi in illa die dicit d̄ms.
prostratorum numerus immensus
in omni loco proiciam silentium.

4 Audite itaque haec qui
contribulatis⁵ in mane pauperes.

Septuagint (B).

ἀλλ’ ἡ αἰπόλος ἥμην καὶ κυίζων
συκάμινα.

καὶ ἀνέλαβέν με Κύριος ἐκ
τῶν προβάτων, καὶ εἰπεν Κύριος
πρὸς μέ Βάδιζε, προφήτευσον
ἐπὶ τὸν λαόν μου Ἰσραὴλ.

καὶ νῦν ἀκουε λόγον Κυρίου
Σὺ λέγεις Μὴ προφήτευε ἐπὶ
τὸν Ἰσραὴλ, καὶ οὐ μὴ ὀχλαγω-
γήσεις ἐπὶ τὸν οἶκον Ἰακώβ.

διὰ τοῦτο τάδε λέγει Κύριος
‘Η γυνὴ σου ἐν τῇ πόλει πορ-
νεύσει, καὶ οἱ υἱοί σου καὶ αἱ
θυγατέρες σου ἐν ῥομφαίᾳ πε-
σοῦνται, καὶ ἡ γῆ σου ἐν σχοινίῳ
καταμετρηθήσεται, καὶ σὺ ἐν γῇ
ἀκαθάρτῳ τελευτήσεις, δὲ
Ἰσραὴλ αἰχμάλωτος ἀχθήσεται
ἀπὸ τῆς γῆς αὐτοῦ.

Οὗτος ἔδειξέν μοι κύριος
Κύριος, καὶ ἴδον ἄγγος ἵξεντοῦ·
καὶ εἰπεν Τί σὺ βλέπεις, Ἄμως;
καὶ εἶπα Ἀγγος ἵξεντοῦ.

καὶ εἰπεν Κύριος πρὸς μέ
“Ηκει τὸ πέρας ἐπὶ τὸν λαόν μου
Ἰσραὴλ, οὐ προσθήσω ἔτι τοῦ
παρελθεῖν αὐτόν.

καὶ ὀλολύξει τὰ φατνώματα
τοῦ ναοῦ ἐν ἑκένη τῇ ἡμέρᾳ,
λέγει κύριος Κύριος· πολὺς ὁ
πεπτωκὼς ἐν παντὶ τόπῳ,
ἐπιρρήψω σιωπήν.

Ἀκούσατε δὴ ταῦτα οἱ
ἐκτρίβοντες εἰς τὸ πρωὶ πένητα,

¹ om. mora (*Luc. Cagl.*).

³ et non congregabitur in domo iacob (*Luc. Cagl.*).

⁴ in terram suam (*Luc. Cagl.*).

² in plebem meam (*Luc. Cagl.*).

⁵ opprimitis (*Spec.*).

Old Latin.

et dissoluitis¹ mediocres¹ a terra,

5 dicentes quando transeat messis ut² adquiramus et sabbata et aperiamus thensauros ut faciamus mensuram minorem et ut ampliemus³ pondus et faciamus stateram iniquam.

6 ut possideamus pecunia⁴ pauperes et humilem⁵ pro calciamentis et ab omni negotio⁶ mercabimur,

7 Jurat dīms. per⁷ superbiam iacob si obliscetur in vincendo⁸ omnia opera vestra.⁹

8 et in¹⁰ his conturbabitur terra et lucebit omnis¹¹ qui commoratur¹² in ea: et ascendet sicut flumen consummatio et descendet sicut flumen aegypti,

9 Et erit in illo die dicit dīms :

Weing. Tyc.

occidet sol	occidet sol
meridie et con-	meridie et tene-
tenebrescit su-	bricabit super
per terram dies	terram dies
lucis.	luminis.

10 et convertam dies solemnes¹³ vestros in luctum et omnia cantica vestra in planctum¹⁴ et iniciam in omnem lumbum

¹ niolatis (*Spec.*) inopes.

² ad ampliemus (*Spec.*)

³ negotio (*Spec.*)

⁴ ejus (*Spec.*)

⁵ habitant (*Spec.*)

⁶ iam (*Spec.*)

⁷ aduersus (*Spec.*)

⁸ pro (*Spec.*)

⁹ festes (*Cypr.*)

¹⁰ ut vendentes adq. (*Spec.*)

¹¹ inopes (*Spec.*)

¹² om in vincendo (*Spec.*)

¹³ lugebunt omnes (*Spec.*)

¹⁴ lamentationem (*Cypr.*)

Septuagint (B).

καὶ καταδυναστεύοντες πτωχὸνς ἀπὸ τῆς γῆς,

λέγοντες Πότε διελεύσεται ὁ μὴν καὶ ἐμπολήσομεν, καὶ τὰ σάββατα καὶ ἀνοίξομεν θησαυρὸν τοῦ ποιῆσαι μικρὸν μέτρου, καὶ τοῦ μεγαλῦναι στάθμον καὶ ποιῆσαι ζυγὸν ἄδικον,

τοῦ κτᾶσθαι ἐν ἀργυρίῳ καὶ πτωχὸνς καὶ ταπεινὸν ἀντὶ ὑποδημάτων, καὶ ἀπὸ παντὸς γενήματος ἐμπορευσόμεθα;

οὐμύνει Κύριος κατὰ τῆς ὑπερηφανίας Ἰακώβ Εἰ ἐπιλησθήσεται εἰς νῦκος πάντα τὰ ἔργα ὑμῶν,

καὶ ἐπὶ τούτοις οὐ ταραχθήσεται ἡ γῆ, καὶ πενθήσει πᾶς ὁ κατοικῶν ἐν αὐτῇ, καὶ ἀναβήσεται ὡς ποταμὸς συντέλεια, καὶ καταβήσεται ὡς ποταμὸς Αἰγύπτου.

καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος Κύριος,

καὶ δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς·

καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος, καὶ πάσας τὰς φῦδας ὑμῶν εἰς θρῆνον, καὶ ἀναβιθῶ ἐπὶ πᾶσαν ὁσφὺν

Old Latin.

cilicum et in omne caput
decaluationem et ponam eum
sicut luctum dilecti et eos qui
cum eo sunt sicut diem doloris.
|| *Cod. Weingart.* (*Fragm. Fuldens.*)

11 Ecce dies venient¹ dicit
dīms. et inmittam famem super
terram, non famem panis neque
sitim aquae sed famem ad
audiendum verbum dīmi.

12 et movebuntur aquae
usque ad mare et ab aquilone
usque ad orientem² percurrent³
quaerentes verbum dīmi. et non
invenient.

13 In illo die dificient
virgines bonae et juvenes electi
in sitim.

14 jurantes per propitiatio-
nem samariae et dicentes vivit
dā. tuus Dan et vivit dā. tuus
Bersabee, et cadent et non
resurgent umquam.

Chap. ix.

1 Vidi dom̄. stantem super
altare et dixit mihi feri super
propitiatorium; et movebuntur
luminaria; et concide in capita
omnium; et.....

5.....et lugebunt omnes
commorantes in ea et ascendet
sicut flumen consummatio ejus

Septuagint (B).

σάκκον, καὶ ἐπὶ πᾶσαν κεφαλὴν
φαλάκρωμα, καὶ θήσομαι αὐτὸν
ώς πένθος ἀγαπητοῦ, καὶ τὸν
μετ' αὐτοῦ ως ἡμέραν ὁδύνης.

ἰδοὺ ἡμέραι ἔρχονται, λέγει
Κύριος, καὶ ἔξαποστελῶ λιμὸν
ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτων
οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν
τοῦ ἀκοῦσαι λόγον Κυρίου.

καὶ σαλευθήσονται ὕδατα
τῆς θαλάσσης, καὶ ἀπὸ βορρᾶ
ἔως ἀνατολῶν περιδραμοῦνται
ζητοῦντες τὸν λόγον Κυρίου, καὶ
οὐ μὴ εὕρωσιν.

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκλεί-
φουσιν αἱ παρθένοι αἱ καλὰ
καὶ οἱ νεανίσκοι ἐν δίψῃ,

οἱ ὀμνύοντες κατὰ τὸν ἰλασ-
μοῦ Σαμαρέιας, καὶ οἱ λέγοντες
Ζῆ ὁ θεός σου, Δάν, καὶ ζῆ ὁ
θεός σου, Βηρσάβεε, καὶ πεσοῦν-
ται καὶ οὐ μὴ ἀναστῶσιν ἔτι.

Ἐλδον τὸν Κύριον ἐφεστῶτα
ἐπὶ τοῦ θυσιαστηρίου, καὶ εἰπεν
Πάταξον ἐπὶ τὸ ἰλαστήριον καὶ
σεισθήσεται τὰ πρόπυλα, καὶ
διάκοφον εἰς κεφαλὰς πάντων.
καὶ.....

.....καὶ πενθήσουσιν πάντες
οἱ κατοικοῦντες αὐτῆν, καὶ ἀν-
θήσεται ως ποταμὸς συντέλεια

¹ veniunt (*Spec.*).

² austrum (*Spec.*).

³ om percurrent (*Spec.*). Other passages occurring in the *Speculum* are: ii. 4, 6—9, v. 4, 6, 8, 10—12, 14, 15, 18—20, in *Cyprian* iv. 7, 8, v. 6, in *Luc. Cagl.* v. 7, vii. 10—17, in *Coll. Carth.* vii. 10.

Old Latin.

et descendet sicut flumen
aegypti.

6 Qui aedificat in coelum
ascensionem suam· et repro-
missionem suam super terram
fundat qui advocat aquam maris
et effundat eam super faciem
terrae dīms nomen est ei.

7 Nonne sicut fili aethiopum
vos estis mihi fili istrahel dicit
dīms. nonne istrahel reduxi ex
aegypto· et alienigenas ex cappa-
docia· et syros de fovea·

8 ecce oculi dīmi. dei. super
regnum peccatorum· et auferam
illud a facie terrae· adtamen in
consummationem non auferam
iacob dicit dīms.

9 propter quod ecce ego
praecipio et tritu.....

.....

Septuagint (B).

αὐτῆς, καὶ καταβήσεται ὡς
ποταμὸς Αἰγύπτου·

οἱ οἰκοδομῶν εἰς τὸν οὐρανὸν
ἀνάβασιν αὐτοῦ καὶ τὴν ἐπαγ-
γέλιαν αὐτοῦ ἐπὶ τῆς γῆς θεμε-
λιῶν, ὁ προσκαλούμενος τὸ ὄνδωρ
τῆς θαλάσσης καὶ ἐκχέων αὐτὸ-
ἐπὶ πρόσωπον τῆς γῆς· Κύριος
Παντοκράτωρ ὄνομα αὐτῷ.

οὐχ ὡς νίοι Αἰθιόπων ὑμεῖς
ἐστε ἐμοῦ, νίοι Ἰσραὴλ; λέγει
Κύριος· οὐ τὸν Ἰσραὴλ ἀνήγαγον
ἐκ γῆς Αἰγύπτου, καὶ τοὺς ἀλλο-
φύλους ἐκ Καππαδοκίας, καὶ
τοὺς Σύρους ἐκ βόθρου;

ἰδοὺ οἱ ὄφθαλμοὶ Κυρίου τοῦ
θεοῦ ἐπὶ τὴν βασιλείαν τῶν
ἀμαρτωλῶν, καὶ ἔξαρὼ αὐτὴν
ἀπὸ προσώπου τῆς γῆς· πλὴν
ὅτι οὐκ εἰς τέλος ἔξαρὼ τὸν
οἶκον Ἰακώβ, λέγει Κύριος.

διότι ἐγὼ ἐντέλλομαι καὶ
λικμήσω.....

.....

We proceed now to a detailed examination of the text.

i. 1. The short form of the title is remarkable, and evidently more original than either the M.T. or the present LXX. (B). It may, with great probability, be inferred that an earlier form of the LXX. underlies this of which our present LXX. is an expansion. The original title would then run in Greek:

Λογοι Αμως ους ειδεν υπερ Ιερουσαλημ.

Both O.L. and LXX. agree in reading *Ιερουσαλημ* for the *Λαζην* of the M.T.; it is evident that the original LXX. read *Ιερουσαλημ*, though this is undoubtedly wrong. The O.L. reading gets rid of a serious difficulty in the M.T., and points unmistakeably

to the presence of insertions made in the original form of the latter.

i. 3. *in utero habentes*: LXX. *τας εν γαστρι* [Γ] *εχουσας των εν Γαλααδ*: M.T. reads simply **את-גָּלְעָד**: it looks as though the LXX. here had been expanded from verse 13 (M.T. **הַרֹּת הַגָּלְעָד**; though supported by the O.L. can hardly be original here as **דוֹש** is quite unsuitable in such a connection; verse 13 has the ordinary term in this connection, viz. **בְּקֻעַ**.

i. 11. *non aversabor eam*: LXX. (BA Hes.) *οὐκ αποστραφησομαι αὐτούς*: Luc. *αυτην*: the Vulg. *eum* agrees with M.T. **נוֹנָה**. It is interesting to notice here that O.L. and Luc. agree against all other authorities. Perhaps *αὐτούς* here is a corruption of *αὐτον*, see verse 3 where the same phenomenon occurs. Probably both here and in verse 3 a reading **אֲשִׁיבָה** is implied (instead of M.T. **נוֹנָה**) which may be original. A reference to an unexpressed or vaguely defined subject or object is often expressed in Hebrew by the feminine.

propter quod persecutus est: LXX. *ενεκα του διωξαι αὐτούς*: Luc. *αυτον*: M.T. **רָדוֹפּוּ**. Here again O.L. and Luc. preserve the original LXX. text. The *αὐτούς* of BA Hes. cannot possibly be right ("because *they* pursued *his* brother"); perhaps it arose under the influence of the previous *αὐτούς*.

v. 25. *optulisti*: all the other authorities agree in reading the 2nd plur., as the O.L. itself does in the two following verses; this must therefore be a corruption of the O.L. text, *optulisti* for *optulistis*.

v. 26. The O.L. agrees with the order of the LXX., as might be expected, against M.T.: the LXX. seems to have read:

ונשאתם את-סֶכֶת מֶלֶךְ [מלככם] ואת כוכב אלהיהם רֵין (?)
...
אלמיכם אשר ...
ונשאתם אב-סֶכֶות מלככם ואתכיןן אלמיכם כוכב אלהיהם ...
אשר ...

The O.L. supports the spelling *Rempham*, which closely agrees with the spelling *Pemphav* read by the two Luc. MSS. 95 185; this might possibly point to a reading **רֵמֹן** = *Pemphav* (is *Pemphav* a phonetic variation of *Pemphav*?). BA read *Raipha* (so also all the

Hes. MSS. except Q which has the variation Ρεφαν) which most modern scholars think ought to be corrected to Καιφαν = M.T. נִיר.

v. 27. *in illa*: LXX. επεκεινα: a case of extreme literalness, the Greek compound being resolved. (See other instances quoted above from Fritzsche.)

Damascum = Δαμασκον: it looks as if the O.L. misread the Greek Δαμασκον (?).

vi. 1. *in eis*: Luc. εν αυταις pler., and εν αυτοις: the αυτοι of BA is probably a corruption. M.T. לְהָם.

vi. 2. *omnes*: LXX. παντες = M.T. (read as כָּלֵן or כָּלֶב ?). Luc. reads παντες...εις Χαλανην, a conflation naturally absent from O.L.

in samarhabam: probably a corruption of *in samathrabam* = εις σημαθ ραββα, a case of dittography of σ; that this corrupt reading existed in the LXX. is shown by the readings of the two Luc. MSS. 62 147 which read εις σημαθ. The MSS. show considerable variation.

et descendite: BA και καταβητε εκειθεν: Q and four other Hes. and two Luc. MSS. εκειθεν, which is not represented by the M.T. Was εκειθεν accidentally repeated from the previous clause? Or possibly it was added for the sake of symmetry in the Greek.

quae sunt optimae ex omnibus regnis eorum: BA τας κρατιστας εκ πασων των βασιλειων (Βασιλεων A) τουτων: another inept rendering of the Greek, the Latin translator noticing that τας κρατιστας was feminine (quite rightly as it agrees with των βασιλειων following) in spite of the fact that *regnis*, which follows, is in Latin a neuter word.

eorum: BA τουτων: M.T. הַאֲלָה: the O.L. apparently misread αυτων for τουτων.

vi. 3. *qui optastis*: LXX. B οι ερχομενοι: AQ ευχομενοι agreeing with O.L., this coincidence is remarkable; ερχομενοι of B (which is also the reading of Luc.) must be a corruption of ευχομενοι, which points to a reading המנדרים for M.T. המנדרים. Does this point to an original reading המנדרים ? The Qal is used of "fleeing in horror" in Nah. iii. 7. The verb נָרַד is not very strongly

attested, it occurs only in one other doubtful passage, Is. lxvi. 5. The suggested reading, **הַמְנֻדִּים**, affords a good contrast to the word **וְתַגִּישׁוּ** ("that make a fugitive of.....and bring near.")

et acceditis et tangitis: LXX. εγγιζούτες καὶ εφαπτομένοι: a doublet of the usual kind, a combination of variants, the word being read in two ways and then combined: וְתַגִּישׁוּ = εγγιζούτες, וְתַגִּיעֵנּוּ = "caused to reach," or "bring near."

sabbatis falsis: LXX. σαββατων ψευδων: the pointing שְׁבָת חַם certainly affords a better parallel to יּוֹם רַע than the M.T. שְׁבָת חַם, the meaning, too, in view of viii. 5, is at least as satisfactory as the ordinarily accepted one.

vi. 4. *lactantes:* The O.L. has the rather absurd rendering *vitulos lactantes*, the Greek text is neutral (*μοσχαρια γαλαθηνα*). The M.T. naturally does not represent *γαλαθηνα* which is unsuitable to **עֲגָלִים**.

vi. 5. *qui plauditis:* LXX. οἱ επικρατουντες = "who applaud": M.T.; the meaning of this difficult word is not quite certain, and evidently the LXX. guessed; one MS. (the Luc. 233) reads οἱ επικρατουντες which looks like a corruption of the Greek text—*επικροτειν* renders Hebr. **מחאכְתָּא** (Is. lv. 12).

sicut permanentia aestimaverunt et non sicut fugientia: the LXX. rendering of this clause is ως εστηκοτα ελογισαντο και ουχ ως φευγοντα: M.T. כִּדוֹר חַשְׁבּוּ לְהָם כָּלִי-שִׁיר; the passage is a difficult one. If we may assume that εστηκοτα and φευγοντα have been transposed in order to improve the sense (a not unknown occurrence in the LXX.), and that the clause in the LXX. originally ran: ως φευγοντα ελογισαντο και ουχ ως εστηκοτα, the Greek translators may have read the Hebrew text thus: כִּנדְרַ חַשְׁבּוּ וְלֹא כִּישַׁבּ, which is not far removed from our present M.T. What is certain from these renderings (O.L. and LXX.) is that the translators had a different reading before them from the M.T. כִּדוֹר. It may be inferred with great probability that the latter is not original; would David be held up as merely an idle improviser of secular songs? The context requires that כִּndoֹr should be an expression of reproach. An obvious correction is to read כָּלִי-שִׁיר for כָּלִי-שִׁיר.

vi. 6. *liquatum vinum*: LXX. τὸν διυλισμένον οἶνον: “strained off wine,” i.e. “refined,” LXX. therefore probably read בְּמוֹרָקִי (יַיְן) instead of בְּמוֹרָקִי.

vi. 7. *et auferetur hinnitus equorum ex efrem*: LXX. καὶ ἔξαρθησεται χρεμετισμος ιππων εξ Εφραιμ which implies a text: וְסַר מֵצָהָלֶת סֻמִּי אֲפָרִים, of which the present M.T. might conceivably be a corruption.

vi. 8. The O.L., following the LXX. (BAQ), rightly omits *Dominus Deus exercituum*; its insertion in the M.T. is tautologous.

injuriam: LXX. νθριν: M.T. נָזֵן: the O.L. here has misunderstood νθριν.

et regiones ejus: LXX. καὶ τὰς χωρὰς αὐτοῦ: M.T. ואַרְמָנוֹתָיו which was misread by the LXX. אַדְמוֹתָיו, a mistake which frequently occurs in Amos.

vii. 13. *et domus regni erit*: LXX. καὶ οἰκος βασιλείας εστιν: O.L. misread LXX. εστιν as εσται.

vii. 14. *non eram profeta*: LXX. οὐκ ημην προφητης: M.T. לֹא נִבְיאָ אַנְכִּי. Is ημην in the LXX. an insertion, added to obviate the apparent difficulty of Amos' assertion that he was not a prophet? A similar reason would account for the insertion in the second clause,—he had been a prophet,—but was one no longer. Cf. an interesting essay of Kraetschmar's on the difference between what he terms “Nebiismus” and “Prophetismus!”

pastor caprarum: LXX. απόλος: M.T. בּוֹקֵר: the LXX. implies the reading נִזְקֵר which is guaranteed as the correct text here by i. 1 (Hebrew); cf. also the next verse which shows that he was a shepherd and not a herdsman: יַקְהַנִּי יְהֹוָה מַאֲחֹר הַצְאָן.

bellicans: apparently a provincial spelling for *vellicans*, which Vulg. reads.

mora:=“fruit of the mulberry-tree”; a marginal note in *Cod. Weing.* says: “alius sykamina,” which is a transliteration of the LXX. συκαμίνα.

vii. 15. *in plebem istrahel*: LXX. has επι τὸν λαον μου Ισραὴλ, agreeing with the M.T.; *meam* may have dropped out in the O.L. after *plebem* through homoioteleuton.

¹ *Prophet und Seher im alten Israel*, von Richard Kraetschmar, Tübingen 1901.

vii. 16. *et non congregabis turbas*: LXX. καὶ οὐ μη ὥχλαγωγῆσεις: M.T. וְלֹא־חָתַטָּה. The LXX. probably read יְשַׁחַק.

in domum iacob: so LXX., but M.T. reads יְשַׁחַק which is certainly more original; notice the curious spelling of the Hebrew.

vii. 17. *Dominus Deus*: LXX. Κύριος: M.T. יהוה: the O.L. points to a reading אֱלֹהִים אֶרְדֵּנִי (cf. viii. 1), which would suit the solemn emphasis of this climactic threat.

funiculo metibitur: LXX. εν σχοινιω καταμετρηθησεται: M.T. has בְּחֶבל תְּחִלָּק. This points to a variant חֲמֵר for תְּחִלָּק, which may be right, cf. Mic. ii. 5 (LXX.): δια τουτο ουκ εσται σοι βαλλων σχοινιον εν κληρω....

viii. 1. *vas aucupis*: LXX. αγγος ιξευτον: M.T. חַלּוֹב קִיזָּה: the LXX. apparently read נְלִי יוֹקֵשׁ; so again in the next clause; M.T. is of course right here.

et dixit Dominus ad me: LXX. καὶ ειπεν: M.T. וַיֹּאמֶר: Luc. agrees with the O.L. here in giving the fuller reading.

viii. 2. *consummatio vere*: O.L. stands alone in the addition of *vere*.

viii. 3. *fundamenta templi*: LXX. τα φατνωματα του ναου: M.T. שִׁירוֹת הַיכָּל. The meaning of φατνωματα is problematical; it is usually supposed to mean the ornamented ceilings or decorated tops of the columns, and by many is held to point to a reading שְׁרוֹת, which may have been interpreted by the Greek translators in this sense. The O.L., however, understood φατνωματα to mean *fundamenta*, which suggests שְׁחוֹת as the word read.

proiciam: LXX. επιρριψω: M.T. הַשְׁלִיךְ which the LXX. read as אָשַׁלֵּךְ.

viii. 4. *itaque*: LXX. δη: there is nothing to represent this in the M.T.; possibly the LXX. read שְׁמַעְיָנָה, unless δη is an improvement added to the Greek.

contribulatis in mane: LXX. οι εκτριβοντες εις το πρωι: M.T. הַשְׁפָּטִים: the LXX. looks like a combination of two ways of reading the same word: εκτριβοντες = הַשְׁפָּטִים, and εις το πρωι = בְּגַנְשָׁךְ (for πρωι = נֶשֶׁךְ, cf. Job vii. 4).

pauperes: LXX. πενητα : M.T. אַבִין : is this a corruption for *pauperem*?

viii. 5. *messis*: LXX. μην: a corruption in the O.L. text for *mensis*.

thensauros: LXX. θησαυρον : M.T. בָּר : θησαυρον usually = אַצְדֵּךְ, never otherwise נֶפְתָחָה better than בָּר; אַצְדֵּךְ suits the verb better than בָּר, but the parallelism שָׁבֵר supports בָּר which is probably right here.

et faciamus stateram iniquam: LXX. και ποιησαι ζυγον αδικον : M.T. מְלֻחוֹת מְאֻנוֹן מְרֻמָּה : LXX. read.....

viii. 6. *et ab omni negotio*: LXX. (B Hes.) και απο παντος γενηματος : the Luc. MSS. read και απο πασης πρασεως : a notable coincidence between O.L. and Lucian; πρασις = שָׁבֵר in Gen. xlvi. 1, Neh. x. 31, it = מְכַר in Neh. xiii. 16. The M.T. here has וְמַפְלֵל בָּר נְשָׁבֵיר ; on the basis of Luc. supported by the O.L. we may read the M.T. thus: וְמַכְלֵל שָׁבֵר נְשָׁבֵיר (cf. verse 5 above וְנְשָׁבֵיה שָׁבֵר). The reading of B suggests a variant וְמַכְלֵל פָּרֵי נְשָׁבֵיר ; this obviously is not so suitable.

viii. 7. *in vincendo*: a literal rendering of LXX. εις νικος : M.T. לְנִיצָח.

viii. 8. *et in his*: LXX. και επι τουτοις : M.T. הָעֵיל interrogative.

et lucebit: LXX. και πενθησει : O.L. is a corruption of *lugebit*. *sicut flumen 1°*: LXX. ως ποταμος : M.T. כָּאֹר which condemns itself “light,” not אֹר), evidently ' has fallen out as the versions suggest, cf. ix. 5.

consummatio: LXX. συντελεια : M.T. בְּלָה : the versions read בְּלָה, cf. ix. 5.

viii. 9. *dies lucis* (Weing.): *dies luminis* (Tyc.): LXX. (B) εν ημερα το φως : Luc. εν ημερα του φωτος : M.T. בַּיּוּם אֹר ; another instance of the O.L. and Luc. preserving the original text. (Notice that the LXX. has altered the construction, substituting a neuter verb—“in the day the light shall become dark”—for the active of the M.T.—“I will bring darkness on the day.” This sort of change is common in the LXX.) In this verse we have what is unfortunately rarely the case,—two independently attested citations

of the O.L., which it is interesting to compare, viz. *Cod. Weing.* and *Tyconius*, see text. It will be noticed that the changes are purely verbal, and that they do not affect the sense.

viii. 10. *et ponam eum*: LXX. καὶ θησομαι αυτον: M.T. וְשִׁמְתֵּה: the versions read וְשִׁמְתִּיה. The last clause of the O.L. runs: *et eos qui cum eo*; here another fragment of the MS. begins: *sunt sicut diem doloris*.

viii. 11. *Dominus*: LXX. Κύριος: M.T. אֲדֹנִי יְהוָה.

verbum Domini: LXX. λόγον Κυρίου: M.T. דְּבָרֵי יְהוָה.

viii. 12. *aquaes usque ad mare*: LXX. (B) υδατα της θαλασσης: Hes. υδατα εως θαλασσης: Luc. υδατα απο θαλασσης εως θαλασσης: M.T. מים עד ים. Evidently the original LXX. reading here was υδατα εως θαλασσης; this is supported by the combined testimony of the O.L., Hes., Luc., though Luc., as might be expected, has a conflate reading, combining a correction made after the M.T. The της, therefore, of B is probably a scribal error for εως.

viii. 13. *juvenes electi*: LXX. οι νεανισκοι; there is nothing to suggest *electi* in the Greek of B, nor in any known MS. reading, though *electi* agrees of course with the Hebrew word בְּחֹרִים. Evidently the original LXX. reading here was εκλεκτοι, cf. e.g. Is. xl. 30 where νεανισκοι και εκλεκτοι = M.T. בְּחֹרִים.

viii. 14. *et vivit deus tuus Bersabee*: LXX. και ζη ο θεος σου βηρσαβεε: M.T. וְחַי דָּרָךְ בְּאֶרְשָׁבָע. The LXX. and O.L. are right, דָּרָךְ in the M.T. being a substitute, on doctrinal grounds, for the original אלְהִיךְ; cf. exactly the opposite process of substitution in Mic. iv. 5, where for the M.T. כִּי כָל הָעָם יָלֹבוּ אִישׁ בְּשֵׁם אֱלֹהִים the LXX. has πάντες οι λαοι πορευσονται εκαστος την οδον αυτον, substituting την οδον αυτον, on doctrinal grounds, for the M.T. בְּשֵׁם אֱלֹהִים, in order to avoid attributing personality to an idol.

ix. i. *et dixit mihi*: LXX. και ειπεν: M.T. וַיֹּאמֶר: this addition of *mihi* in the O.L. is supported by no other authority.

feri super propitiatorium: LXX. παταξον επι το ιλαστηριον: M.T. הַק עַל־הַכְפָּרָת: the LXX. apparently read הַק עַל־הַכְפָּרָת.

AQ Hes. read *θυσιαστηριον* for *ιλαστηριον*, and four Lucianic MSS. exhibit the same reading, which, however, is probably a correction of the genuine Luc. text.

et concide: LXX. *και διακοψον*: M.T. **וּבְצָעַם** : *διακοψον* in LXX. usually = **פִּרְץ**, twice = **בְּקֻעַ** (Jer. lii. 7; ii. Kgs. iii. 26); it never elsewhere renders **בְּצָעַם**, and it is doubtful whether **בְּצָעַם** can have this meaning; usually the verb is employed only in a metaphorical sense, “to gain by violence wrongfully” (e.g. Ezek. xiii. 27), perhaps (?) LXX. read here **בְּקֻעַ**. It is more interesting, however, to observe that the final letter of the M.T. **בְּצָעַם** is not represented in the versions; the final **ם** may possibly be due to dittography of the following **בָּ** misread **ם**. [Lagarde (*Prov. v. vi.*), however, points M.T. **בְּזָעַם** = **בְּזָעֵם** (*Hab. iii. 12*) “in wrath.”]

ix. 5. *consummatio ejus*: LXX. *συντελεία αυτῆς* = **כָּלָה** instead of M.T. **כָּלָה**, exactly as in viii. 8. Notice here that the M.T., in the last clause but one, has **כִּיְאָר**, while in viii. 8 this has been corrupted into **כָּאָר**.

ix. 6. *ascensionem suam*: LXX. *τὴν αναβάσιν αὐτοῦ*: M.T. **וְאֶגְדָּתֽוֹ** (“and his vault”), the LXX. connects it with apparently. [It is interesting to notice that *αναβάσις* and *επαγγελία* are closely connected in this verse in the LXX., cf. *Acts i. 4*, where *επαγγελία* is connected with the Ascension. It is just possible that the use of the word in *Acts* may have been suggested by this passage of the LXX., as there are other evidences of Septuagintal influence in the same chap.]

ix. 7. *ex aegypto*: LXX. *εκ γῆς Αιγύπτου*: M.T. **מִארֵן מִצְרַיִם**: the Luc. MS. “22” has *εκ τῆς Αιγύπτου*, thus agreeing with the O.L.

de fovea: LXX. *εκ βοθροῦ*: M.T. **מִקִּיר בָּ** for **בָּורָה** for **קָה**.

ix. 8. *super regnum peccatorum*: LXX. *επὶ τὴν βασιλείαν τῶν αμαρτωλῶν*: M.T. **בְּמַלְכַּת הַחֲטָאת**: the LXX. renders freely.

iacob: LXX. *τὸν οἰκον Ἰακὼβ*: M.T. **אַתְּ-בִּית יַעֲקֹב**: the O.L. stands alone here and it is just possible that the O.L. is right (cf. **אַתְּ-יִצְחָק**).

ix. 9. *propter quod ecce ego*: LXX. διοτι εγώ: M.T. בַּיְתָה נֶגֶה all the Luc. MSS., excepting one, and all the Hes. MSS., excepting one, agree with the M.T., and this is supported by the O.L.

With regard to the marginal glosses in *Cod. Weingartensis*, while some are of value in determining the meaning of a text, it cannot be said that the very few which occur in the *Amos* fragments are of much help. Some are due to the M.T., or rather to its Latin counterpart in the Vulgate; others presuppose a text identical with that of the *Weingartensis*; while others, again, are to be traced to an ancient text which, however, is not the text of the *Weingartensis*. These glosses are therefore the work of different hands at different dates, the latest of which are subsequent to the time of Jerome¹. The marginal glosses in *Amos* are:

vii. 14. bellicans mora] Alius sykamina. [In alex]andrea et aegypto sunt...mora ess...sicut moros pu...en ficos. hae duriores sunt. [u]enit agricola. et ferro ante cavernam facit brevem, id est, incidit ut umor exeat [et] sic maturescunt quae rigebant. hoc est quod ait uellicans sykamina.

viii. 3. in omni loco proiciam] quasi exclamatio prophetae.

viii. 7. si obliviscetur] id est, memor ero inanitatis vestre.

What is the relation of the O.L. to the Lucianic recension? One has to go wider afield than the *Amos* fragments to determine this question, though even here the evidence is of importance; it may, however, be confidently asserted that the old element in Lucian can be detected and distinguished in the O.L., and this is one of the prime reasons of the great value of the O.L.; even in cases which individually are not important, yet their cumulative evidence is important, and this is emphasized when a valuable instance occurs. The following are the cases in *Amos* in which the O.L. and Luc. agree against the LXX.; if we bear in mind

¹ For details of the glosses on the margin of *Cod. Weing.*, cf. Ranke, *Fragm. Stutg.* pp. 15 seq. and Corssen *Zwei neue Fragmente* pp. 28—35.

the very literal character of the translation, when instances occur which are not literal, they are important, and especially significant is it when such renderings are supported by Luc.:

i. 3 non aversabor eam	οὐκ ἀποστραφησομαι αυτῇν
i. 11 non aversabor eam	οὐκ ἀποστραφησομαι αυτῇν
viii. 1 et dixit Dominus ad me	καὶ εἰπεν Κύριος προς με
viii. 6 et ab omni negotio	καὶ απὸ πασῆς πρασεῶς
viii. 9 lucis	τοῦ φωτός
ix. 7 ex aegypto	εκ τῆς Αιγυπτίου
ix. 9 propter quod ecce ego	διοτί ιδού εγώ

The value of the O.L. for purposes of textual criticism is obvious if we compare it with the LXX., for the correction of which it affords valuable evidence; at the same time it is necessary to remember that the value of the O.L. text differs according to the sources from which it is drawn. There can be no possible doubt that *Tyconius* exhibits the O.L. text in its purest form, e.g. Am. i. 1, where we have a remarkable attestation of the true reading; and as Mr Burkitt says: "Of the numerous conflations and interpolations found in 'Lucianic' MSS. there is naturally no trace in *Tyconius*."¹ Therefore every case of a singular reading in the O.L. text deserves careful consideration, especially when one remembers, as has been mentioned above, the slavish way in which the O.L. as a rule follows the LXX.; as an instance of this latter fact compare the following:

vi. 4 qui dormitis in lectis eburneis
et luxuriamini in stragulis eorum qui
manducatis haedos de gregibus et
vitulos de medio armento lactantes.

οἱ καθευδοντες επὶ κλινων ἐλε-
φαντινων καὶ κατασπαταλωντες επὶ²
ταῖς στρωμαῖς αυτῶν, καὶ εσθοντες
εριφους εκ ποιμνιων καὶ μοσχαρια εκ
μεσου βουκολιων γαλαθηνα.

It would be difficult to find anything more literal than this, and it is but one instance of a general rule; hence the importance of exceptions, which are as follows:

i. 1 Sermones Amos quos vidit super Hierusalem: LXX. adds

¹ *Rules of Tyconius* p. cxviii. Cf. also the same writer's words on p. cvii. "The textual genealogy renders it not absolutely impossible that the Latin Version, and therefore sometimes Tyconius as representing the Latin Version, may be right where all other authorities have gone wrong."

οι εγενοντο εν Ακκαρειμ εν Θεκουε and *εν ημεραις* to the end of the verse.

vii. 14 non eram profeta neque filius profetae sum ego:
LXX. ουκ ημην προφητης εγω ουδε ινος προφητου.

vii. 15 vade et profetare in plebem istrahel: *LXX. Βαδιξε προφητευσον επι τον λαον μου Ισραηλ.*

vii. 17 Dominus Deus: *LXX. Κυριος.*

viii. 2 consummatio vere: *LXX.* has no equivalent for vere.

ix. 1 et dixit mihi: *LXX. και ειπεν.*

ix. 8 iacob: *LXX. τον οικον Ιακωβ.*

These instances could, of course, be greatly added to from the other prophetical books; they are given only as samples of what may be expected from the further study of this version, the importance of which, from this point of view, has already been recognized by Mr Burkitt: "There are renderings found in the Old Latin representing Greek readings which have disappeared from every known Greek MS., but which, by comparison with the Hebrew, are shown to preserve the genuine text of the LXX., from which the readings of our present Greek MSS. are corruptions¹."

Finally a few corruptions in the O.L. text may here be noted:

v. 25 *optulisti* for *optulistis.*

vi. 2 *in samarhabam* for *in samathrabam* (itself a corruption taken over from the LXX.).

vii. 14 *bellicans* for *vellicans.*

viii. 4 *pauperes* for *pauperem.*

viii. 5 *messis* for *mensis.*

viii. 8 *lucebit* for *lugebit.*

B. THE VULGATE.

In comparing the Vulgate with the M.T. we find that in the book of Amos there are nearly 150 variations between the two. To what are these variations due? Not often, as it appears, to a difference of reading (though sometimes this is the case), for there can be no doubt that the text which Jerome had before him was practically the same as our present Massoretic text; they are

¹ *Op. cit. p. cxvii.*

due, in the first place, to the latitude which he allowed himself in rendering the sense of the Hebrew; this alone makes the Vulgate a somewhat untrustworthy authority for the criticism of the Hebrew text, and this untrustworthiness is emphasized by the fact that the text of the Vulgate itself is in such an unsatisfactory state; “the want of trustworthy materials for the exact determination of the Latin text itself, has made all detailed investigation of his readings impossible or unsatisfactory¹. ” Secondly, some, at any rate, of these variations are due to Jerome’s imperfect knowledge of Hebrew; others are to be traced to his use of the Septuagint; others, again, to his use of the version of Symmachus. Frequently, on the other hand, instances are to be found of very slavish renderings of the Massoretic text, and Jerome’s use of the versions of Theod. and Aquila is quite obvious in a certain number of cases.

Some examples of these characteristics of the Vulgate are the following²:

I. *Free renderings of the Hebrew:*

- i. 5 de campo idoli : **מִבְקָעַת־אֱוֹן**.
- iii. 14 cum visitare coepero : **פְּקָדֵי**.
- iv. 1 vaccae pingues : **פְּרוֹת בָּשָׂן**.
- v. 3 urbs de qua egrediebantur mille, relinquuntur in ea centum.... : **הָעִיר הַיְצָאת אֶל־תְּשֵׁאֵר מֵאָה**.
- v. 5 inutilis : **לֹא־אָחָן**. v. 8 tenebras : **צְלָמוֹת**.
- vi. 1 ingredientes pompatice domum Israel : **וּבָאו לָהּם בֵּית יִשְׂרָאֵל**.
- vi. 2 et ad optima quaeque regna horum : **הַטּוֹבִים מִן־הַמְּמָלָכֹות**.
- vi. 3 qui separati estis in diem malum : **הַמְּנֻדִּים לְיוֹם רֵעַ**.
- vi. 4 agnum : **בָּרִים**. vi. 8 et tradam civitatem cum habitatoribus suis :
- vi. 10, 11 Nunquid adhuc est penes te? Et respondebit : finis est. Et dicit ei : Tace..... **הַעֲדָה עַמְקָה וְאָמֵר רַסְכָּה** (*v. 10 in Hebr.*).
- vi. 13 Nunquid currere queunt : **(הַ)יְרֹאָזָן** (*v. 12 in Hebr.*).
- vii. 1 in principio germinantium serotini imbris : **בְּתַחַת עַלוֹת הַלְּקָשָׁה**.

¹ Westcott in *Smith’s D.B.* art. *Vulgate*.

² They do not profess to be exhaustive.

viii. 3 multi morientur : viii. 9 occidet sol : **והבאתִי**
השׁמֶשׁ.

ix. 2 descenderint : ix. 9 sicut concutitur triticum :
כַּאֲשֶׁר יָנוּעַ.

II. As opposed to these, there are numberless cases in which Jerome gives a *verbal translation* of the Hebrew; only a few can be cited here.

i. 1 Verba Amos qui fuit in pastoribus de Thecue : quae vidit super Israel.....
דְּבָרֵי עַמּוֹס אֲשֶׁר הָיָה בְּנָקְדִּים מַתְקוּעַ אֲשֶׁר חֹזֶה עַל־יִשְׂרָאֵל.

ii. 14 Et peribit fuga a veloce, et fortis non obtinebit virtutem suam, et robustus non salvabit animam suam.

וְאָבַד מַנוֹּם מַקֵּל וְחֹזֶק לֹא־יָאמַץ כַּחַ וְגָבוֹר לֹא־יָמַלְט נֶפֶשׁ :

iii. 12 ...qui habitant in Samaria in plaga lectuli et in Damasci grabato.

הַשְׁבִּים בְּשָׁמְרוֹן בְּפִאַת מַתָּה וּבְדַמְשָׁךְ עַרְשָׁה :

iv. 5 ...de fermentato laudem et vocate voluntarias oblationes et annunciate: sic enim voluistis, dicit Dominus Deus.

**מְחַמֵּץ תֹּורֶה וּקְרָאוּ נְדֻבּוֹת הַשְׁמִיעוּ כִּי בֵן אֱהֹבֶת בְּנֵי יִשְׂרָאֵל
נָאֵם אֲדֹנֵי יְהֹהָה :**

v. 13 Ideo prudens in tempore illo tacebit : quia tempus malum est.

לְבִן הַמְשָׁכֵל בַּעַת הַהִיא יָדֶם כִּי עַת רַעַת הַיָּא :

vi. 5 sicut David putaverunt se habere vasa cantici.

כְּדוּר חָשְׁבוּ לָהֶם כָּלִי־שִׁיר :

vii. 13 Et in Bethel non adjicies ultra ut prophetes : quia sanctificatio regis est, et domus regni est.

**וּבַית אֶל לְאַחֲתָמִף עֹוד לְהַנְּבָא כִּי מִקְרָשׁ־מֶלֶךְ הוּא וּבַית
מִלְכָה הוּא :**

viii. 6 Ut possideamus in argento egenos et pauperes pro calceamentis, et quisquiliis frumenti vendamus.

לְקָנוֹת בְּכֶסֶף דָּלִים וְאַבְיוֹן בְּעֹבֶר נְעַלִים וּמְפָל בֶּר נְשָׁבִיר :

ix. 5 Et Dominus Deus exercituum, qui tangit terram et tabescet ; et lugebunt omnes habitantes in ea, et ascendet sicut rivus omnis, et defluet sicut fluvius Aegypti.

**וְאֲדֹנֵי יְהֹהָה הַצְבָּאות הַגָּנוּ בָּאָרֶץ וְחַמְגֵן וְאַבְלוֹ כָּל־יֹשְׁבִּיכָה
וּעַלְתָּה כִּיאָר כְּלָה וְשַׁקְעָה כִּיאָר מִצְרָיִם :**

III. Indebtedness to the Septuagint, Aquila and Symmachus.

Jerome himself, in his commentaries, acknowledges that he made use both of the LXX. and of the later Greek versions. The process of trying to decide what words and passages in the Vulgate are due to these versions is a little precarious, for it is not always possible to speak with certainty, and because a reading which differs from the Hebrew agrees with that of the LXX., it does not necessarily follow that the LXX., or other version, was used. The following examples are therefore to some extent tentative.

- iii. 10 thesaurizentes LXX. θησαυριζούντες **האזרים**
במירות דונה **במירות דונה**
- iv. 2 in ollis ferventibus LXX. εἰς λεβῆτας υποκαιουμένους
נקיין שניים
- iv. 6 stuporem dentium LXX. γομφιασμον οδοντων
v. 6 ne forte comburatur ut ignis domus Joseph et devorabit et non erit qui extinguat... LXX. οπως μη αναλαμψη φι πυρ ο οικος Ιωσηφ και καταφαγη αυτον και ουκ εσται ο σβεσων...
- פְּרִיצָלָח כַּאש בֵּית יוֹסֵף וְאֶכְלָה וְאַיִן-מִכְבָּה:**
- v. 16 in omnibus plateis planctus et in cunctis quae foris sunt dicetur vae vae LXX. εν πασαις ταις πλατειαις κοπετος και πασαις ταις οδοις ρηθησεται οναι οναι
בכל רחבות מספר ובכל חוצות יאמרו הוידוי:
- v. 22 holocausta LXX. ολοκαυτωματα **עלות**
v. 26 tabernaculum Moloch LXX. την σκηνην του Μολοχ **את סכות מלככם**
- v. 27 et migrare vos faciam LXX. και μετοικιω υμας **והגנתי אתכם**
- vii. 2 propitius esto LXX. ιλεως γενουν **סלח**
vii. 4 abyssum multam LXX. την αβυσσον την πολλην **תרום רבבה**
- vii. 17 metietur LXX. μετρηθσεται **תקלה**
viii. 4 qui conteritis LXX. οι εκτριβοντες **השאפים**
- viii. 10 saccum LXX. σακκον **ונען**
viii. 12 et commovebuntur LXX. και σαλευθσονται **ישוטמו**
circuibunt quaerentes LXX. περιδραμουνται **לבך**
- ix. 13 et stillabunt montes dulcedinem et omnes colles culti erunt LXX. και αποσταλαξει τα ορη γλυκασμον και παντες οι βουνοι συμφυτοι εσονται
והתיפו הרים עמים וככל הנבעות תחטוננה:
- i. 5 Cyrenen Aq. Κυρηνη **קירה**
i. 11 et violaverit misericordiam Aq. Sym. και διεφθειρε σπλαγχνα **ושחת רחמי**

- ii. 13 ego stridebo subter vos sicut stridet plastrum
 Aq. εγω τριζησω υποκατω υμων καθα τριζει η αμαξα
 הנה אָנֹכִי מֵעִיק תְּחִתֵיכֶם כַּאֲשֶׁר תַּעֲקִיק הַעֲגָלָה
- iii. 12 grabato Aq. κραβθατον עַרְשָׁ
 iii. 15 domum hiemalem cum domo aestiva Th. (οικου) τον χειμερινον συν
 τω οικω θερινω בֵּית הַחַרְפָּה עַל בֵּית הַקִּין
 iv. 1 vaccae pingues Sym. ai βοες ευτροφοι פְּרוֹת הַבָּשָׂן
 iv. 2 in contis Th. εν δορασι בְּצֻנוֹת
 iv. 12 praeparare in occursum Dei tui Th. ετοιμαζου εις απαντησιν του
 θεου σου הַכּוֹן לְקַרְבַּת־אֱלֹהִים
- iv. 13 eloquium suum Aq. η ομιλια αυτου מְהֻדָּשָׁה
 v. 7 Arcturum et Orionem Aq. Αρκτούρον και Ωριωνה כִּימָה וּכְסִיל
 v. 9 subridet Aq. ο μειδιων (cf. Sym. καταγελαν Ps. xxxix. 14, μειδιαν
 Is. ix. 27) המבליג
- v. 12 deprimentes Sym. βαρυνοντες הַטּו
 vi. 3 qui separati estis Sym. οι αφωρισμενοι המנדים
 vi. 7 et auferetur factio lascivientium Sym. και περιαυρεθησetai εταιρεia
 τρυφητων וּסְרִירָה סְרוּחִים
- vi. 15 ab introitu Sym. απο εισοδον מלבוא
 vii. 7 ?(murum) litum Aq. splendentem אָנְךָ
 vii. 14 armentarius Aq. Th. Sym. θουκολος בָּקָר
 vii. 16 (non) stillabis Aq. σταλαξεις (לא)-חַטִּיף
 viii. 1 uncinus pomorum Sym. καλαμος οπωρος כלוב קִין
 viii. 3 cardines (templi) Aq. ai στροφιγγες שירות (היכל)
 ix. 6 fasciculum suum Aq. Th. Sym. δεσμην αυτου אנדרתו
 ix. 7 Cappadocia Sym. Καππαδοκια כפתח
 ix. 13 et comprehendet arator messorem et calcator uvae mittentem semen...
 Aq. Th. Sym. και καταλημψεται ο αροτριων τον θεριζοντα και ο πιεξων τας
 σταφυλας τον εκλιונτα [...]...
 ונש חרש בקיצור ודרך ענבים ממש הוציאו:
- IV. Some variations seem to be due to Jerome's *imperfect knowledge of Hebrew*, e.g.:
- iii. 11 tribulabitur et circuietur terra צָר וּסְבִיב הָאָרֶץ
 iv. 3 Et per aperturas exhibitis וּפְרָצִים תְּצִאָנָה
 v. 11 et praedam electam וּמִשְׁאָת-בָּר
 v. 24 revelabitur גַּיְל
 vii. 1 optimates capita populorum נְכָבִי רַאשֵׁת הַגְּנִימָה
 vi. 7 factio מְחוֹת
 vi. 12 aut arari potest in bubalis אם יחרוש בְּקָרִים

viii. 5 et supponamus stateras dolosas **ולעת מאונן מרמה**
 ix. 1 cardinem **אנדרתו** ix. 6 fasciculum **הכפתור**
 ix. 13 culti erunt **חתמוננה**

V. Sometimes words are *inserted* with the apparent purpose of making the sense clearer, e.g. :

ii. 6 pro eo quod vendiderit **על-מכרם**
 iii. 14 cum visitare coepero **פרקדי**
 vi. 1 ingredientes pompatice domum Israel **ובאו להם בית ישראל**
 vi. 12 nunquid currere queunt **הירצון**
 ix. 9 sicut concutitur triticum **כasher יניע**
 in ix. 11 the words : et ea quae corruerant instaurabo, have no equivalent either in the Hebr. or the LXX.

VI. At other times, though not often, words are *left out* or something else is *substituted* for them, perhaps from imperfect knowledge of Hebrew ; e.g. :

ii. 13 sicut stridet plaustrum onustum feno

כasher חעיק חעגלה המלאה לה עמיר :

iii. 5 nunquid auferetur laqueus de terra antequam quid coperit ?

היעלה-פה מז-האדמה ולכוד לא ילכוד :

